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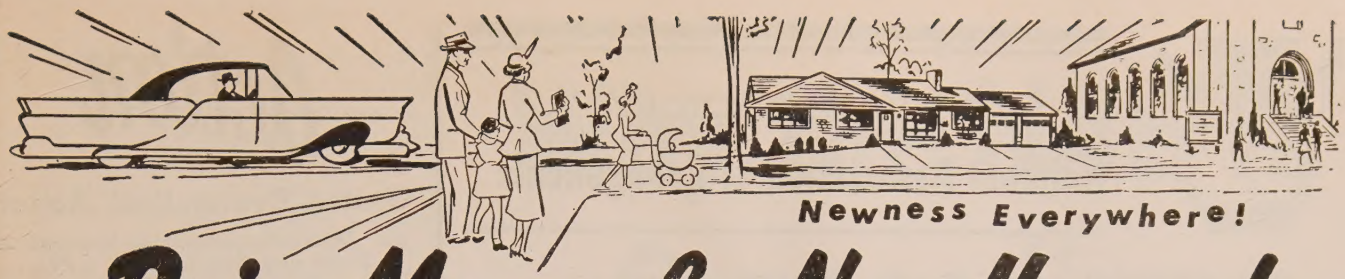

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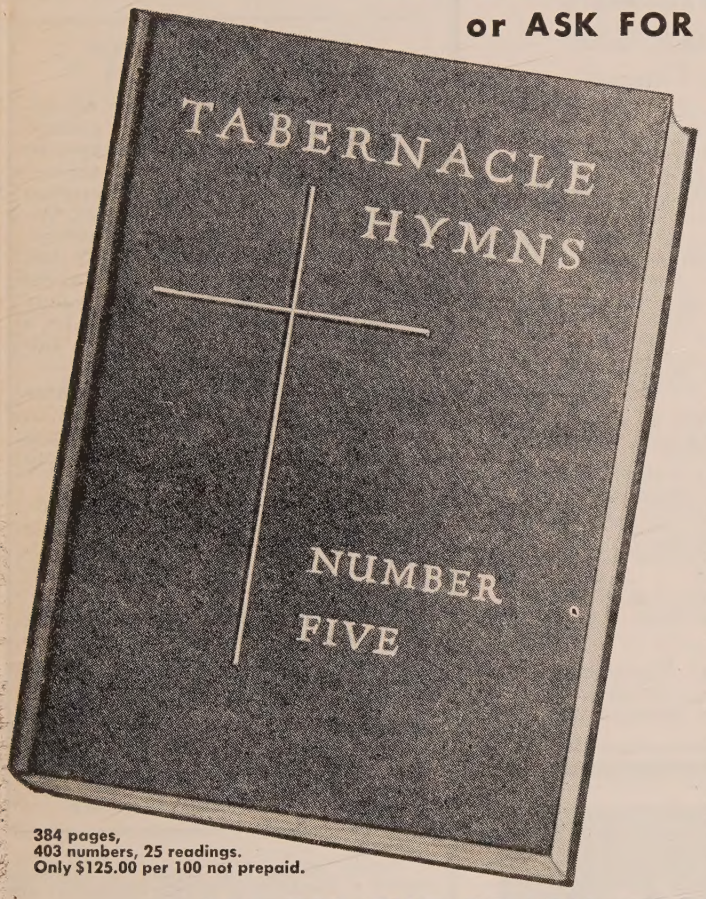

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Readers Say-

Union Opposition Grows

To the Editor:

Even the most optimistic "pro-union" people must sense the rising doubts and growing opposition to the proposed union between the Congregational Christian Churches and the Evangelical and Reformed Church.

The Plymouth Congregational Church of Seattle, the place where the General Council was formed in 1931, has voted unanimously against the union. A number of Associations and churches are passing resolutions regarding their rights because they are unsure of the guarantees that have been given.

Our church in Carlisle has unanimously passed strong resolutions against the union. This should be of interest to the readers of UEA, since our church has a good evangelical testimony, and has good relations with Park Street, Boston and other evangelical Congregational churches.

If after the Omaha meeting of the General Council this June, they still intend to push the union through in spite of opposition, our resolutions call for consideration of our withdrawal from the Woburn Association.

Our final resolution sums up our point of view: "Be it finally resolved that it be declared that we have taken this action after a thorough study of the union with speakers and literature both pro and con, and have concluded that the Basis of Union and the actions of present leaders pave the way for an authoritarian church of neo-liberal theology. This for a church that stands unalterably in the historic, orthodox Congregational tradition is unacceptable."

ROBERT B. DEMPSEY

Carlisle, Mass.

Bible College Education

To the Editor:

The attack of Harlie L. Smith of the Disciples' Board of Higher Education on Bible Institutes and Bible Colleges (*Action*, February 15) has been widely quoted in the press.

This attempt to persuade the public that anything other than accredited liberal arts education is so inferior that it should be prohibited by law is certainly partisan propaganda. It is not only false and unfair, but it is likely to be detrimental to some of the best of Christian education. It should be resisted or obstructed by a wide dissemination of the truth.

(Continued on page 41)

Action

United Evangelical Action

An Interdenominational Journal of News and Opinion with a Program for United Action

JAMES DE FOREST MURCH
Editor

VERDA BLOOMHUFF
Office Editor

IMPORTANT NOTICE TO OUR READERS

With the March 1 issue of Action Magazine, we began a change over of our addressing system which will result in better service to you and more efficient operation of our Circulation Department. We wish all of this could be accomplished quickly and smoothly but we know that it will take several weeks and that some errors may occur. Your cooperation will be a real help to us, especially as follows:

1. In case of error in your name and address or any irregularity in your subscription, notify us at once sending the address label from your magazine.

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3. Renewal notices now will be inserted in the magazine rather than sent by mail. Use the envelope provided when it appears in your copy to renew your subscription promptly so that you will not miss a single issue.

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Vol. XV No. 2

Newton, Kansas March 15, 1956

Printed in the U.S.A.

Why the NAE Is Succeeding

GEORGE L. FORD

Associate Executive Director, National Association of Evangelicals

THE *Christian Life* report on the 1955 Convention of the National Association of Evangelicals included the significant statement, "If evangelicals have a 'voice,' plainly it is NAE. Others have tried but only NAE has brought together varying denominational groups holding conservative theological doctrine." In the light of the attempts at interdenominational cooperation which have not successfully appealed to significant numbers of evangelicals, the *Christian Life* statement is especially interesting and raises the question, "How has the NAE done it where others have failed?"

The NAE is a movement to meet an urgent need. In New England, where early evangelical cooperation was responsible for the formation of the New England Fellowship, there developed a conviction of the need for a broader evangelical witness. Resolutions were passed in 1939, 1940, and 1941, encouraging a national fellowship of evangelicals. Elsewhere throughout the country there was a growing realization that because of the pressures of liberalism and Catholicism, evangelicals would have to cooperate or face very serious curtailment of their witness.

This rising tide of interest and the sense of urgent need resulted in a meeting in Chicago in 1941 at which time plans were made for a national conference for united action among evangelicals. The conference convened at St. Louis, Missouri, April 7, 1942 and was attended by more than two hundred evangelical leaders representing thirty-four denominational, missionary and educational organizations. Those who had said that evangelicals could not stand and work together soon discovered that God was working for the establishment of a united voice that would provide a means of cooperation without compromise among Bible believing Christians.

The St. Louis meeting projected the constitutional convention which was held in May, 1943, at Chicago. It was attended by several hundred leaders from forty states and Canada, representing scores of denominations, educational institutions, mission boards, and other Christian organizations. A constitution was adopted establishing as the basis of fellowship the unqualified acceptance of the Bible as the Word of God.

The NAE is a Bible based fellowship. Attempts which have been made to foster interdenominational cooperation with a minimum doctrinal affirmation have attracted very few evangelicals. Bible believing Christians realize that organizational cooperation and spiritual unity can be very different. They have not been willing to purchase the advantage of numerical strength at the cost of creedal convictions or the compromise of testimony.

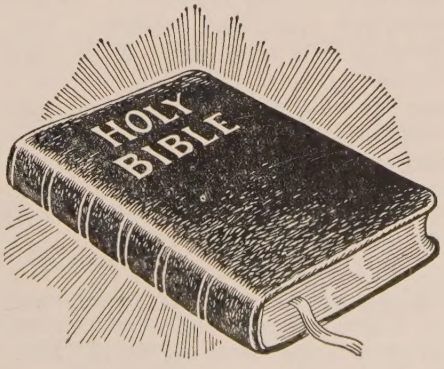
The NAE is a fellowship based upon a statement of faith that is descriptive of a true evangelical. While some organizations have attempted to be as inclusive as possible the statement of faith adopted by the NAE in 1943 is *exclusive* but only of those who do not accept the Bible as God's Word. Bible believing Christians of almost every orthodox denomination have rallied around this statement of faith:

1. We believe the Bible to be the inspired, the only infallible, authoritative Word of God.

2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.



5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

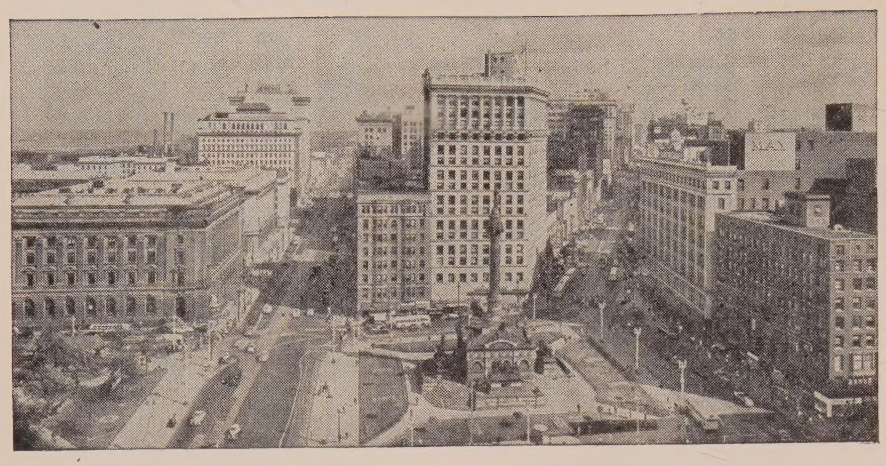
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

The NAE is an association and not a council of churches. The urgent need which prompted the organization of the NAE was not the necessity of establishing a "sameness" or an "organizational oneness," for God does not work by the assembly line method. He exhibits His unity in diversity even down to the individual snowflake. The NAE came into being not to eliminate the denominations, but to protect them; not to force individual churches into a mold of either liberal or racial sameness, but to provide a means of fellowship and cooperative witness; not to do the work of the churches, but to stand for the right of churches to do their work as they feel called of God. Thus the NAE is an *association* composed of those who have joined together for mutual benefit, deriving all of its authority from its constituent members, speaking only as directed on matters of common agreement, and bringing the force of the total organization to bear on individual problems faced by any constituent.

Affiliation with the NAE is open to Bible believing denominations, churches, educational and other organizations, that stand without question for the Word of God by both affirmation and practice. Each applicant is thoroughly investigated. Individual churches and organizations must be approved by the regional Board of the area in which they are located. Denominations must be able to demonstrate that they are above reproach in both

(Continued on page 29)



Cleveland Calls

VERDA BLOOMHUFF

THE FOURTEENTH Annual Convention of the National Association of Evangelicals meets April 10 to 12 at Hollenden Hotel, Cleveland. NAE delegates, recalling the warm reception accorded the convention two years ago by this Ohio metropolis, will be eager for a "return engagement."

Cleveland is a big, busy city—Ohio's first and the nation's seventh. It is a city of more than a million people, the capital of a great trade empire, and an industrial giant ranking with the greatest in the world. It offers all the attractions of a great metropolis befitting its size and prestige. The cultural and educational institutions, the parks, and the entertainment facilities are among the finest in the world. The beautiful shores of Lake Erie, both east and west of the city, offer a great variety of attractions. And the entire area surrounding the great city is one of beauty and interest.

The city's central location assures a good attendance for conventions. Half of the population of the United States is within a 500-mile radius and overnight rail time of the city. Convenient, fast, and modern transportation facilities of all kinds are available in and out of the city. The compact layout is another convention advantage. All major hotels, the shopping district, transportation points, amusements, Lake Erie, and the Public Auditorium are all within a few minutes' walking distance. Any point in the city is easily accessible from the downtown area.

At the hub of the city's business activities is the Public Square, a modern business and transportation center valued at more than $20,000,000. Towering over the square is Clevelands familiar landmark, the 51-story Terminal Tower, with an observation room on the forty-second floor that affords a splendid view of the city. It is the seventh tallest building in the world. Other parts of the Terminal unit are a railroad station, a large department store, a modern hotel and several shops.

Cleveland ranks among the nation's outstanding cultural and educational centers. Western Reserve University, comprising various colleges, is one of Ohio's oldest and best collegiate institutions. Case Institute of Technology, adjoining the campus of Western Reserve, is among the country's top engineering schools. The two institutions occupy high ground overlooking beautiful Wade Park.

Gems of the city's cultural treasures are the Cleveland Museum of Art and Severance Hall, both located in University Circle overlooking Wade Park on the east side. The art institution is one of the most beautiful museum buildings in America and through its cooperation with the city's schools and colleges has become an essential factor in the educational life of Cleveland. Severance Hall is the $2,500,000 home of the Cleveland Symphony Orchestra and has done much to carry the story of Cleveland's education and cultural progress to the rest of the world. Other famous institutions in the city include the Museum of Natural History, the Western Reserve Historical Society Museum, the Public Library, the Health Museum, Brookside Zoo, Nela Park University of Light, and Cleveland Airport.

Cleveland is a stronghold of "liberalism," but the evangelical forces are not without adequate representation. Two strong evangelical publishing houses are located here—Roger Williams Press and Union Gospel Press.

Roger Williams Press is the official publishing house of the North American Baptist General Conference. The official journal is *The Baptist Herald.* A complete line of Sunday School and church supplies is issued.

Union Gospel Press is an undenominational publishing house which has long been under the direction of the Musselman family and a community of Mennonite deaconesses. Because of its strong evangelical policies, its many publications are widely used by Sunday Schools of all denominations. Evangelical strength has been increasing in the Western Reserve during recent years. The General Association of Regular Baptist churches has a number of strong congregations in the area. Pentecostal and Holiness denominations are growing rapidly.

The Ohio Yearly Meeting of Friends maintains a fine educational institution, Cleveland Bible College, here. Through its influence several great revivals have been held in Cleveland in recent years.

An organization of evangelical pastors representing nine denominations cooperates with the National Association of Evangelicals. Denominations with membership in the NAE which have churches in the Cleveland area include the Assemblies of God, Church of God, Free Methodist Church of North America, International Church of the Foursquare Gospel, Missionary Church Association, Ohio Yearly Meeting of Friends, United Holy Church of America, Inc., Wesleyan Methodist Church of America, and Pentecostal Church of God.

Despite its mammoth size, Cleveland offers to convention guests a traditionally kind and friendly spirit. Evangelicals coming from all parts of the United States, across the lakes from Canada, and from many lands overseas will find there a warm welcome. Ministers, laymen, educators, evangelical leaders in all phases of church life—all extend the hand of fellowship to evangelicals everywhere and invite them to make Cleveland their home April 10-12.

Program

1956 NAE Convention

Tuesday Morning, April 10

Evangelical Foreign Missions Association World Missions Area Reports—Africa: Rev. Noel Perkin; South Asia: Dr. Eugene Erny; Southeast Asia: Rev. Lewis King; Far East: Dr. Raymond Buker.

Commission on Evangelism and Church Extension—
Theme: "God's Pattern for Evangelism," Professor Leroy Gager.
"New Testament Evangelism in Formosa" with color pictures by Mr. Don Odle.
Panel: "What is the Heart of New Testament Evangelism?" Professor Leroy Gager.
Panel: "Developing an Evangelistic Church," Dr. Richard Elvey, President, Northwestern College.

National Sunday School Association—Theme: "Prepare . . . to seek"
"Prepare . . . to Seek," Dr. Edward Simpson
Group Workshops

Board of Directors, National Religious Broadcasters

Executive Committee, National Association of Evangelicals

Tuesday Afternoon, April 10

National Sunday School Association—"What's Ahead for Sunday Schools," Rev. Clate Risley
Group Workshops
Visit to the Union Gospel Press

Business Meeting, Evangelical Action Commission

Evangelical Foreign Missions Associations World Missions Area Reports—South Pacific: Dr. A. C. Snead; Latin America: Dr. Milton Baker; Europe: Dr. Noel Lyons

National Religious Broadcasters—Message: "How to Effectively Preach the Gospel by Radio and Television
Panel Discussion

Business Meeting, Evangelical Youth Commission

Tuesday Evening, April 10

Presiding: Rev. C. C. Burnett, Convention Chairman NAE

Address of Welcome: Rev. John Valine, Chairman Greater Cleveland Association of Evangelicals

Response: Dr. J. E. Luchies, Secretary NAE

Address: "The Growing Problem," Dr. Albert J. Lindsey, First Presbyterian Church, Tacoma, Washington

Address: "The Church Edifying Itself in Love," Dr. Henry H. Savage, President NAE

Wednesday Morning, April 11

Annual Business Meeting, Evangelical Foreign Missions Association

National Association of Christian Schools including Secondary School Division, Education Commission— Annual Business Meeting and Public Session; Message: Dr. Enock Dyrness, Chairman NACS; Report of Executive Director: Dr. Mark Fakkema; Address: Dr. Frank Gaebelein; Forum: Local Educational and administrative Problems

Annual Business Meeting, Seminary Division, Education Commission — Discussion: Problems of Evangelical Seminaries— Library Organization, Management, and Accreditation

Annual Business Meeting, College Division, Education Commission — Discussion: Cooperative Efforts Among Christian Colleges

Annual Business Meeting, North American Association of Bible Institutes and Bible Colleges

Commission on Evangelism and Church Extension—Theme: "Church Extension in America," Dr. S. Richey Kamm, Wheaton College, Chairman; Panel: "The Need for Church Extension in America," Dr. David W. Moberg, Bethel College, Minneapolis; Panel: "Problems Faced by Evangelicals in Meeting the Need," Dr. Myron Cedarholm, Conservative Baptist Association

National Sunday School Association—Theme: "Prepare . . . to do." Panel: "How We Plan a Sunday School Convention"; Symposium: "Making the Sunday School a Community Project"

Annual Business Meeting, World Relief Commission

Evangelical Action Commission—Discussion: The Evangelical and Duty to His Government—The Individual and His Rights

Stewardship Commission—Discussion: "A Plan of Stewardship for Local Churches—Tested, Tried, Triumphant,"

Women's Fellowship Commission

Army and Navy Chaplaincy Commission—Chaplains' Reports and Commission Business

Evangelical Youth Commission—Forum: "How to Motivate the Pastor's Interest in His Local Youth Program"; Panel: "Our Youth Camps, How to Improve Them"

National Religious Broadcasters—Message: "The Contribution National Religious Broadcasters Can Make to the Radio and Television Industry," Mr. Harold Fellows, President, NARTB.

Joint Session Evangelical Foreign Missions Association and Educational Committee—Discussion: Missionary Curriculum

Prayer and Fellowship Hour—Message: "That Many Splendored Thing," Dr. Paul S. Rees, Mission Covenant Church, Minneapolis

Wednesday Afternoon, April 11

General Business Session NAE
Presiding: Dr. Henry H. Savage, President
Report from the Regionals: Rev. George Ford and Regional Directors
The Year in Review: Reports from Commissions and Affiliates

Wednesday Evening, April 11

Presiding: Dr. Paul P. Petticord, First Vice-president NAE

Address: "Education Tithes," Dr. Howard W. Ferrin, President, Providence-Barrington Bible Institute.

Address: "Patterns Are Changing," Rev. C. Morse Ward, speaker, Revivaltime, Assemblies of God radio hour.

Thursday Morning, April 12

Commission on Evangelism and Church Extension—"Mission Fields in America," Rev. Victor Trimmer, National Home Missions Secretary, Assemblies of God; Symposium: "The Crises in the Home Missions Program," Rev. George Ford, Associate Executive Director NAE

Annual Business Meeting, EFMA

National Sunday School Association—Theme: Prepare . . . to teach"; Message: "Preparing and Developing Leaders that Lead"; Symposium: "Making the Sunday School a Church Project"

World Relief Commission—Panel: World Relief, Meeting the Need

Evangelical Action Commission—Discussion: The Evangelical and Duty to His Government—Government and Its Policies

Evangelical Youth Commission—Forum: "How to Hold 18-25 Year Olds"; Panel: "Sex and Marriage—How to Teach It to Youth"; Presiding: Rev. Tom Oschwald, Free Methodist Church

Women's Fellowship Commission

Army and Navy Chaplaincy Commission—Discussion: The On-Base Evangelical Program—The Evangelical "Big Brother" Plan

Social Action Commission—"The Christian and International Issues" Radio Panel: Chairman, Dr. S. Richey Kamm, Division of Social Sciences, Wheaton College; "The Evangelical Christian and Our Youth"; Radio Panel. Both Panels followed by group discussion

Laymen's Advisory Council—Discussion: Laymen Participation in the Evangelical Movement

National Religious Broadcasters—Message: "The Future of National Religious Broadcasts"

Education Commission, All Divisions—Address: "Christian Education in Today's Changing Spiritual Climate," Dr. V. Raymond Edman President, Wheaton College

Prayer and Fellowship Hour—Presiding: Rev. George Ford, Associate Executive Director, NAE; Address: "Fellowship With the Father and the Son," Dr. C. Stacey Woods, Inter-Varsity Christian Fellowship.

Luncheon, Laymen's Advisory Council—Chairman: Kenneth Keyes, Miami, Florida

Thursday Afternoon, April 12

General Business Session NAE—Presiding: Dr. Henry H. Savage, President.

Thursday Evening, April 12

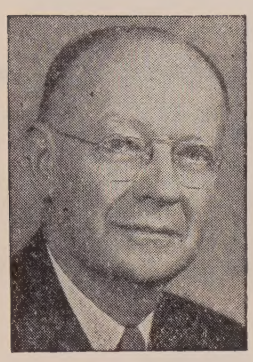
Presiding: Dr. Henry H. Savage, President NAE

Address: "Watchmen in Washington," Dr. Clyde Taylor, Secretary of Affairs NAE, Washington, D. C.

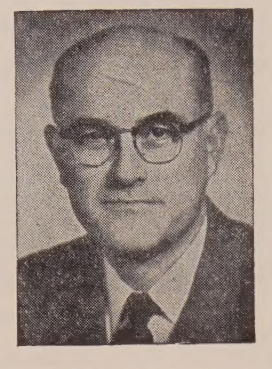
Presentation of New Officers and Board, NAE

Address: "We Were Not Born Yesterday," Dr. William Ward Ayer, New York City

Leadership Personnel



H. H. Savage
President



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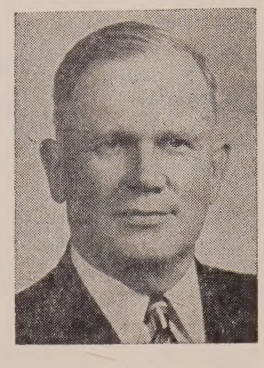
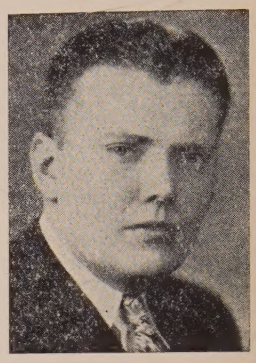


Ralph Riggs
2nd Vice President

John Luchies
Recording Secretary



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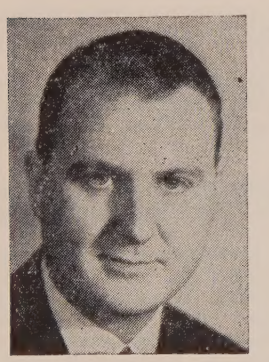
Executive Committee

H. L. Chesser
Executive Committee

Harry J. Hager
Executive Committee



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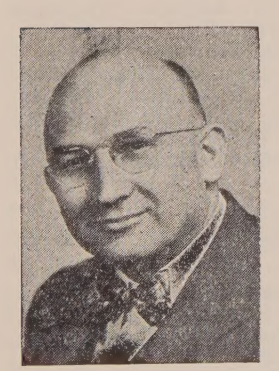
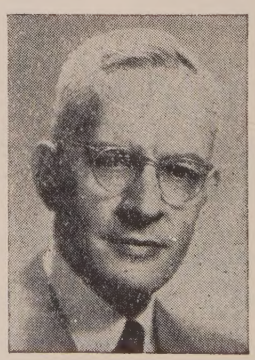
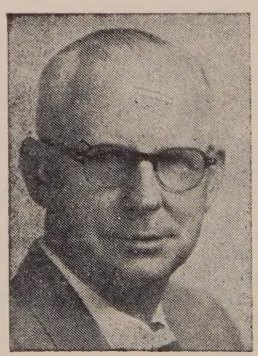


Seth A. Rohrer
Executive Committee

Irvin S. Yeaworth
Executive Committee



Merrill C. Tenney
Education

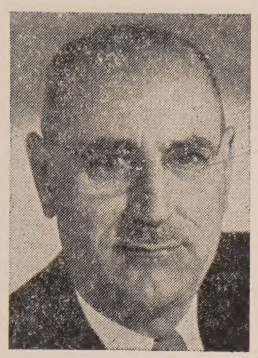


Jared F. Gerig
Evangelism

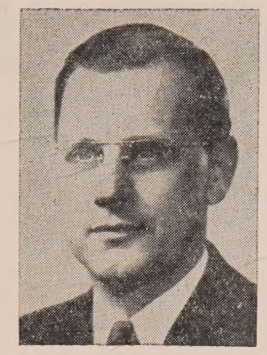
Roy L. Laurin
Regional Leader

National Association

Charles Seidenspinner
NAABIBC



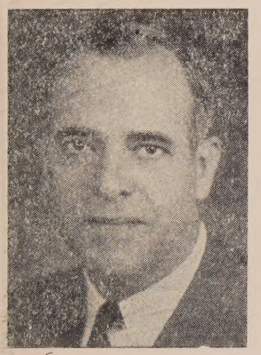
Don R. Falkenberg
Stewardship



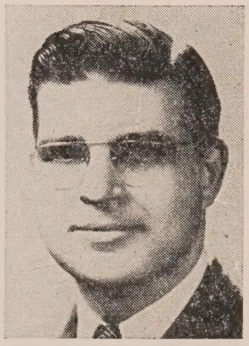
Harold J. Ockenga
International Relations

Harold W. Erickson
Sunday Schools

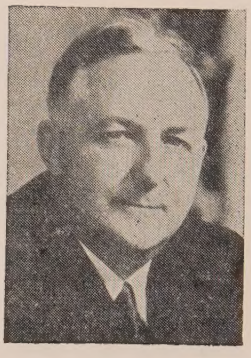
Thomas F. Zimmerman
Radio



Frederick C. Fowler
Evangelical Action



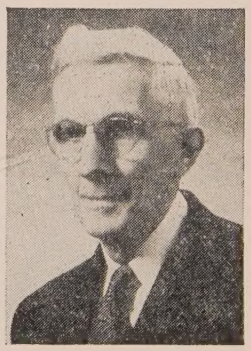
Carl F. H. Henry
Social Action



Kenneth S. Keyes
Laymen

Mrs. Merrill C. Tenney
Women

Leslie R. Marston
World Relief



A. C. Snead
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George L. Ford
Associate Executive Director

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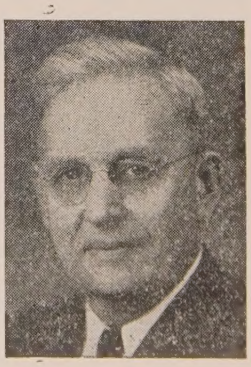
Secretary of Affairs

Wendell Rockey
Director of World Relief

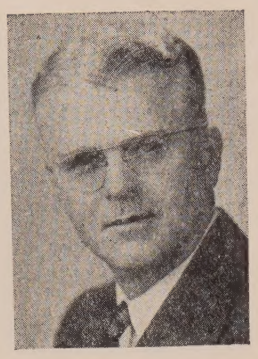
Clate A. Risley
General Secretary NSSA



Mark Fakkema
Christian Schools

# of Evangelicals 1955-56

W. J. Anderson
Purchasing Office



Douglas G. Scott
Chaplaincies

J. Elwin Wright
International Relations

Harold L. Lundquist
Evangelical Welfare

James DeForest Murch
Editor UEA

Winona Walworth
Asso. Gen. Secretary NSSA

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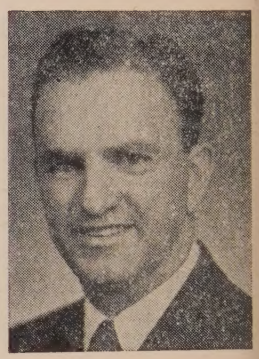
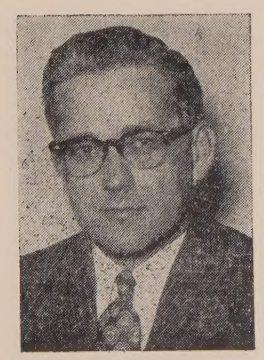


Martin W. Cox
Upper Midwest

Wilmer N. Brown
Northwest

Chas J. Anderson
Midwest

Walter L. Penner
Southwest



Albert S. Taylor
Eastern

George S. McNeill
New England

Mahlon L. Macy
Central

Gerald B. Smith
Publicity

Gunnar Hoglund
Youth

The Vatican's Bid for Power

GLENN L. ARCHER*

Executive Director, Protestants and Other Americans United

THE hierarchy of the Roman Catholic Church is making a frank bid for power in the United States of America—social, cultural and political. Should it succeed in this bid, the wall of separation between church and state will be razed, and traditional American religious liberty will disappear.

There are more than one hundred and fifty listed organizations and agencies of the Roman Church. Why do they exist? For aims avowedly good. For charitable, spiritual, educational, and philanthropic purposes. But beneath these avowed aims there is another aim toward which all efforts are unceasingly bent: that aim is the dominance of the American mind. That aim is the reshaping and control of religious liberty. It is far more than a coincidence that in every culture where Roman Catholicism has achieved the domination, religious liberty has been a casualty. Religious liberty that is not for all is not religious liberty at all. It can happen here; it *is* happening here.

It is fortunate that one can now speak openly of this threat. One can do so because the hierarchy itself has become much more open in its strategy. It has cast off much of its traditional restraint and is now pressing boldly toward objectives once reserved for the distant future. The statement issued on November 19, 1955 by the National Catholic Welfare Conference on behalf of the Roman Catholic Bishops of this country, contained the following key sentences: "[The parochial] schools have, we repeat, full right to be considered and dealt with as components of the American educational system . . . The students of these schools have the right to benefit from those measures, grants or aids which are manifestly designed for the health, safety and welfare of American youth, irrespective of the school attended." What does this mean? It means that the Roman Bishops are insisting that government support go to schools of their church just as it goes to public schools. What kind of support? The language is carefully and deliberately tricky, but the meaning is clear. The bishops mean all kinds of support. For what kind of assistance given by the state to school pupils is *not* designed for their health, safety and welfare? All kinds of support are d e s i g n e d for these purposes. Lunches, medical attention, bus rides, text books, to be sure. But quite as surely, buildings and furnishings, janitor service, utilities, instructors and administrators are also included. For all of these are obviously designed to serve the welfare of the child. Numerous statements by responsible Roman Catholic authorities have made it clear that such words as "health, safety and welfare" are to receive a broad interpretation.

When we consider the hierarchy's designs on the public treasury we are dealing with a complex phenomenon. It is prepared to come out boldly or to hedge, to be brazenly demanding or to be nobly self-effacing, to be perfectly clear or to be studiously vague. In Vermont, for example, the demands are oblique. Special legislation seeks special benefits. But in a state like Massachusetts there has been an effort to change the Constitution in order that funds may be used for Roman Catholic agencies. Whatever the traffic will bear in a given situation, the traffic gets. Those of us who have been active in POAU affairs during the years see the general picture clearly. There is no question but that the tempo of the demands is steadily rising. The shape of the coming struggle for Separation becomes clearer each day.

In certain states constitutional or legislative changes have been proposed to meet the Roman Catholic inspired demands. New Mexico, Alaska, Maryland, Vermont, Illinois and Indiana are examples. Where legislation making outright tax support of Roman Catholic institutions seems out of the question for the moment, there is a new gimmick. This is an official and carefully supervised "survey" of the parochial schools in a given state, conducted by political friends of these schools. The idea is to show the contribution which the parochial schools are making to educational progress in that state. Such a proposal was unanimously approved last year by the State Board of Education of Connecticut. The study will give the Roman Church marvelous opportunities to spread its propaganda and prepare the way for grants to parochial schools from state funds. The "study" idea is one that can be quickly slipped through boards of education or state legislatures as "non-controversial." We shall no doubt hear more of it.

History shows us clearly that there is a cumulative dynamism about these demands of the Roman hierarchy. Belgium is an example. When Belgium finally bowed to the demands of the Church it ended up with two kinds of schools—the church schools paid for by the state and the state schools dominated by the Church. The experience of the Philippines has been similar.

The power of the schools is a power the Roman Catholic hierarchy is determined to capture and keep. But it does not stop with that. Wherever there is any center of power or influence the hierarchy seeks to penetrate it and preempt it for its own designs. Veterans' interests offer an instance in point. The weight of influence represented by the veterans is bound to be a big factor on the American scene for many years to come. The Roman Church is not satisfied with veterans' organizations that are open to all veterans, although its members have held many top posts for many years in the American Legion and other veterans' organizations. It insists on having its own veterans' organization in addition. It has established the Catholic War Veterans with more than two thousand posts throughout the United States. This group boasts that it is "recognized" by the Defense and State Departments and that it has accredited observers at all sessions of the UN. It also claims to be the agency "recognized" by the Veterans Administration for the preparation and presentation of appeals on behalf of Catholic veterans and their families.

The motion picture industry also represents an important center of influence. The Roman Catholic Church came into the field early with its Legion of Decency. This organization is ostensibly dedicated to the maintenance of moral standards in the films. Its actual purpose is something else. With its implied threat of boycott to

* Excerpts from Dr. Archer's report to the Annual meeting of the National Advisory Council of POAU in Washington, D. C.

every film produced, the Legion of Decency has served the purpose of keeping the entire moving picture industry generally favorable to the Roman Catholic Church. Its very existence has been an encouragement to producers to insert bits of Roman Catholic propaganda in their pictures and always to portray the clergy of that church in a noble light. It is significant that in every place it had the power to do so the Roman Church secured a ban on the showing of the famous film, "Martin Luther." If the picture was shown in your community it was only because the Roman Church lacked the power to ban it there. Seven Roman Catholic nations have banned "Martin Luther" to date.

The radio-television industry is one that bears descisive relevance to the cultural pattern. It is not by chance but as part of deliberate design that the hierarchy has interested itself in this strategic field. Here the Roman Church has its own organizations bringing together in active association all working members of that faith. Such groups as the Catholic Film, Radio and TV Guild, Catholic Actors Guild of America and the Black Friars Guild operate here. What is the purpose? The purpose is to see to it that the Roman Church has the dominant position in all religious radio and television; to see to it that the treatment given the Roman Church is always conspicuous and laudatory. In many instances decisions to include or exclude certain items are made by Roman Catholics who occupy strategic posts, and these decisions are made on the basis of the hierarchy's interest. The studied effort to insert Roman Catholic propaganda in all programs pays off with amazing results. The astonishing predominance of Roman Catholic emphasis on such a program as Radio Free Europe is an example.

The press is another institution whose significance has not been lost on the Roman Church. Here we find not only the Catholic Press Association but also the Catholic Writers' Guild of America organized "to express the Catholic position on current events by means of the press, screen, stage, radio, TV." The objective here is to seek a treatment of Roman Catholicism by the press that is both prolific and favorable. These organizations aim to place members of that faith in influential posts in the industry. So well has the work been done, so descisive has been the hierarchy's influence in this area that a disinterested reader of our newspapers would certainly conclude that this is a Roman Catholic country. The eulogies of this Church are lush and lavish. Any stories about this Church that indicate criticism are promptly censored.

Reference has already been made to the new pace of Roman Catholic effort in the field of education. This effort is aimed at making the parochial schools a part of the American taxpaper's burden. Designs in the field of education are more ambitious than this general aim indicates. All Catholic propaganda undertakes to build up Roman Catholic parochial education as superior to "secular" and "godless" public education. This is one of the avowed objectives of the National Catholic Educational Association. Other groups, some of them more general in character, are being formed to exalt the role of private and parochial schools in our culture. Everything is being done to soften up the public for the inclusion of such schools in local and state budgets. Roman Catholic delegates and observers are present at all gatherings of public school educators, always on the alert for opportunities to get their point of view expressed. The presence of a priest, nun or layman of this faith at many of the committee tables at the White House Conference of 1955 is but one example. Happily, the majority of the members of the White House Conference on Education did not allow the suave representations of Catholic leaders to shape their verdict. They rejected by an overwhelming unofficial vote all claims for public money for sectarian schools. I think that it is not too immodest to claim that this result was partially due to Protestants and Other Americans United, a reward for our tireless battle for public education and against Catholic financial demands. We have helped to create the public opinion which defeated the Catholic demands at the White House Conference. The Catholic leaders did not even emerge into public view with those demands because they knew in advance that they were beaten.

But these leaders continue their separatist campaign. There is, for example, the field of organized labor. Not content with its own labor organization, the Association of Catholic Trade Unionists, the Roman Church has successfully infiltrated the major labor groups of this country so that rarely is any important meeting ever held by organized labor without priests in prominent attendance. The Church would like to control American labor as it controls European labor in so many European countries, either indirectly or through confessional unions.

As the Roman Catholic hierarchy has its own organization for teachers of that faith, so it has its organization for lawyers of that faith, for doctors of that faith, for nurses of that faith, for actors of that faith, for policemen of that faith, for firemen of that faith and so on for one occupational group after another. Why this assiduous segmenting of American life? To strengthen the hand of the Roman Catholic Church in each of these occupations; to give the impression that most members are Roman Catholics, that their people are the one to be taken care of when promotions are considered, that Roman Catholic mentality shall prevail in every case. In thus becoming a sectarian-conscious enclave in the various professions, occupations, industries, and organizations, the Roman Catholic group is made to serve the purposes of the hierarchy. These self-conscious enclaves frequently tie up the larger groups of which they are a part and render them ineffectual in the struggle for freedom. They are able to nullify any support such groups might give to the policy of Church-State Separation because of the feeling that "no offense must be given to Catholics." Where clear-cut affirmations of the policy are imperatively needed, there is mumbo-jumbo or dead silence. I know of no educational trust or foundation in American life that would endow POAU or contribute to its significant program, and the main reason for this is fear of Catholic reprisals in high places.

One of the most vocal of the Roman Catholic action groups is the Knights of Columbus. This organization has tax-free resources running into the hundreds of millions and expends a propaganda fund of over three million a year. It has launched an all-out endeavor to make this a Roman Catholic country. The use of high-pressure advertising techniques by the Knights of Columbus is now a familiar story. Full-page ads, some of them containing false or misleading information, are used to bombard the American public. A more recent project of the Knights, and one that is both sinister and clever, is aimed to establish Roman Catholic propaganda symbols at strategic points throughout the country. The Knights have designated a large fund for the erection of "memorials" to honor our war dead. These "memorials" are to be made available for parks and other public places. They will, of course, be distinctive propaganda symbols of the Roman Church. Those who oppose their erection will be neatly classified as "not wanting to honor our war dead."

In the matter of hospital care the Roman Church has always sought to assume as large a share of each community's responsibility as it can manage. It seeks through this avenue of service to make itself indispensable not

merely to its parishioners, but to the entire community. The kind of care it offers in its hospitals is, of course, the kind prescribed by Roman Catholic law. It imposes its own code of ethics on doctors practicing in the hospitals it controls, even though this code at certain points outrages the code of the medical profession. A Protestant or Jew who becomes a patient in such an institution must be subject to Roman Catholic law in the treatment he receives even though the institution may be tax-supported. A physician who refuses to conform to the Roman Catholic code is denied the privilege of practicing in the hospital.

Our government ignores the sectarian character of the Catholic hospitals and appropriates funds under the Hill-Burton Act to such hospitals regardless of their function as agents of Catholic proselyting. In fact, the Hill-Burton Act is becoming a pork-barrel for sectarianism. In 1955 under this act, about $90,000,000 was appropriated for hospitals, and an additional $21,000,000 for special nursing homes. These nursing homes were largely Catholic, and a considerable part of the total appropriation for hospitals and training schools went to institutions which taught and practiced a narrow denominational code.

In the realm of international intrigue the Roman Church has long played an active role. It is the pressure continuously exerted by this power which causes irritating delays in the issuance of visas to Protestant missionaries in lands where Roman Catholic influence is strong. Sometimes such visas have been forbidden altogether. Twice during the last year American citizens who had worked in Italy as Protestant clergymen were either expelled or refused re-entry because of Vatican pressure. The chief sin of one of them was the erection of a sign on a Protestant church calling it "The Church of Christ." Apparently that name is considered by the Vatican to be a Catholic monopoly, at least in Rome. The Roman Church takes the position that countries where it claims a majority of the people are "Catholic countries," and that activity by missionaries of other faiths is unwelcome. Protestant missionaries of many years' standing frequently find difficulty in obtaining visas for re-entry to Latin-American as well as European Catholic countries.

A rich source of profit to the Roman Church has been its ability to obtain gifts of valuable property which are cheerfully handed over to its control by faithful sons of the Church who happen to hold posts of political influence. Thus the forty million dollar medical center built by Jersey City taxpayers was presented to Seton Hall, a Roman Catholic school, for its control and operation. In the city of Boston several public buildings were "sold" for token payments to the Roman Church to be operated as parochial schools.

The strategy of tying the Communist label to Protestants is widely used. In Latin American lands especially the Roman hierarchy frankly declares the Protestants and Communists are one and the same. Nothing can better illustrate the cleverness of Roman Catholic propaganda than the successful fostering of the anti-Communist myth. A glance at the world situation will show that the areas in which Roman Catholic power predominates are precisely the areas which have been most subject to Communist penetration. France, a country the Roman Church has long claimed for its own, put more Communist deputies into office than deputies of any other party at its last election. The Communist Party of Italy is the largest Communist Party outside the Communist countries. There are, we believe, definite reasons why Roman Catholic-dominated lands are notoriously soft to the Communist conspiracy. We are concerned here only to indicate that Roman Catholicism, falsely parading as Communism's invincible foe, has deluded our people and softened them to accept more and more the domination of that Church.

POAU is concerned, as we believe most Americans are, with the preservation of freedom. It is a valid point and one which needs emphasis, that both the Communist conspiracy and the Roman Catholic conspiracy have as their goal the destruction of freedom. This assertion is abundantly supported by facts. Let us consider the basic freedom guaranteed by our federal constitution—the freedom of religion. Both conspiracies are hostile to this freedom. When we hear of the suppression of religious freedom behind the Iron Curtain, we are not too much surprised. After all, the Communists make no serious claim along these lines. Freedom of any kind, religious or otherwise, is of little consequence to them.

When one views the situation in so-called Christian countries, however, he might expect to find different conditions. Do not Christians profess to be followers of Christ who came to bring peace on earth, the Christ who taught brotherhood, love and goodwill? How astonishing, then, to discover in lands where the Roman hierarchy has its way, most shocking episodes of religious persecution. In Spain Protestant Christians have been repeatedly denied the right of public worship. Even groups which meet in homes for Bible study have been invaded by the Church-inspired police and the hapless worshippers dragged off to jail. The Baptist Mission in Madrid has been closed and padlocked by the police. In numerous cases Protestant chapels have been entered by members of Catholic Action groups. Hymnals have been torn, furniture smashed, Protestant worshippers beaten up. Even marriage services and last rites are forbidden to Protestants. Two young soldiers drafted into the army are now serving sentences of two years in jail because, for conscience' sake, they would not genuflect at a Roman Catholic mass they had been required to attend. When their term is up they have been promised that the same offense will incur the same penalty again. In such a Latin American country as Colombia eye-witness accounts of priest-inspired attacks on Protestants and their churches are so numerous and so firmly established as facts that they cannot be challenged. Nor will the vicious designation of Protestants as "Communists" provide a smoke screen any longer.

The power conspiracy which we have been delineating has thrust its tentacles into one center of influence after another. Its goal is clear. Its goal is the dominance of our culture. Its goal is the kind of religious freedom that prevails in Spain and Colombia. Its goal is the unloading of the cost of Catholic schools and other institutions on all citizens through general tax levies, whether they believe in those schools and institutions or not. Its goal is the capture of the prestige and power of the state for the support of its pretensions. Its goal, according to the repeated declarations of its own leaders, is to secure the establishment of its faith as the official faith of the American nation.

Protestants and Other Americans United sounds a clear call to the American people, importuning them to keep the religious liberty their fathers bequeathed them and to maintain the separation of church and state which is its secure foundation. POAU'S very existence is a deterrent to the aspirations of Roman Catholic power. The hierarchy has now come to know very well that each of its encroachments upon the state will be boldly exposed. If there were no such group as POAU, who can say how much farther this clerical march to power might progress? POAU has at least halted the drive. In POAU the silent longings of the American people have found a voice. Their inherent aversion to all tyranny, even though it be clerically masked, has found authentic expression.

Action EDITORIAL

JAMES DeFOREST MURCH, Editor

Editorial Offices: United Evangelical Action, 111 East Fourth Street, Cincinnati 2, Ohio, U.S.A.

United Action a Necessity

As another year in the history of the National Association of Evangelicals draws to a close and as we go up to Cleveland for another great convention it is clearer than ever that the Association is a necessity.

The swelling tide of conservatism and the disintegration of the old liberalism within the churches pose new problems for evangelical Christians. World unrest, highlighted by the growing menace of Communism and paganism, calls for new strategies. Hourly the time for work in the harvest fields grows shorter and final judgment draws nearer.

There is a greater need for UNITY. All about us are cultural chaos, political division, ideological conflict and ecclesiastical disunity. Evangelicals have in Jesus Christ, as revealed in the Holy Bible, the only unifying rationale of life and history.

In the spiritual realm we offer the only true basis of united action—the unity of "the faith" (Eph. 4:13) and the unity of "the Spirit" (Eph. 4:3). Where that unity does not exist there is no possibility of achieving ecumenicity. Either we are one in Christ or whatever unity we have is doomed to destruction. With the growing power of the Councils of Churches and their emphasis on a unity of compromise, an ever enlarging obligation is upon us.

There is greater need for a UNITED TESTIMONY. Organizationally many evangelicals are the victims of fragmentation. We are true Protestants. In the Methodist Church we protest; in the Presbyterian Churches we protest; in the Baptist Churches we protest—against apostasy! In a hundred splinter denominations we protest against departures from the faith in older parent bodies. Basically our historic quarrels with error have contributed much to the preservation of "the faith once for all delivered to the saints." But the day is here when continued negativism can be suicide. We need a united testimony for the things which we most surely believe. We need to lift up the Christ of the New Testament, preach His Gospel with power and move as a mighty army against the forces of evil wherever they may be found. We need to challenge the unbelief of humanism, liberalism's distortion of Bible Christianity, Romanism's perversion of it, and the uncharitable isolationism of crass sectarianism with a united, Holy-Spirit baptized, constructive biblical testimony that cannot be denied. Such a testimony can "turn the world upside down"!

There is a greater need for VISION. The NAE has lifted the horizons of many a small communion which was like Elijah languishing under a juniper tree. They have discovered new thousands who have not "bowed the knee to Baal" and have taken heart again. New and broader fellowships have been formed, but there is a danger that these will suffice and become new barriers to the cooperation envisioned by our founders. Larger fragments and bigger splinters will not meet the needs of a world in death struggle. If we are to see less than the whole picture of cooperation as God sees it from the battlements of heaven we are not worthy of His blessing. With three billion souls face to face with judgment we dare not begin building barriers to evangelical fellowship, even though they be fewer in number than before. Instead of limiting our vision we need to expand it in keeping with the promises of God.

We need to reach out to the millions of non-cooperating evangelicals still outside our ranks—the Southern Baptists, the Churches of Christ, the Lutheran Church-Missouri Synod—and lovingly seek ways and means of united evangelical action which will present a united front to Christendom and the world.

Let us unite, then, for ACTION that we cannot program or schedule—action which turns on the unpredictability of the Holy Spirit in His sovereign power of revival. Let us humble ourselves until *united for action* shall be no mere NAE slogan, nor a partially implemented ideal, but a realization of what God is able to do through us to His glory!

A Tragic Loss

Six distinguished scholars and Christian gentlemen have been lost to the Presbyterian Church USA, in the Fuller Theological Seminary controversy, (*Action,* July 1, 1955). These men were true to the Presbyterian doctrine and form of government but were victims of a quirk in Presbyterian law. Their liberal enemies in a liberal presbytery were clever enough to take advantage of the letter of the law and evangelical Presbyterians collaborated in crucifying their own brothers on the cross of a legality. Their loss is a closed issue so far as the Presbyterian Church, USA, is concerned, yet the discriminatory measures which singled them out are hard to understand. They simply cannot be said to be Christian. Other ordained Presbyterians both liberal and evangelical labor in non-Presbyterian work and do so under the blessing of the church.

In the group of those forced to leave the denomination in one way or another, was Dr. Harold J. Ockenga, pastor of the historic Park Street Church of Boston, who became a member of the Congregational Christian church when the problem first arose. He was then serving as president of Fuller Seminary. Later (after long, tedious, costly ecclesiastical trials) came the loss of the other five: Dr. Charles J. Woodbridge, a member of a fifth successive generation of Presbyterian clergymen; Dr. Gleason Archer and Dr. William LaSor, both Princeton graduates, each having a command of seventeen languages and scholars of the first order; Dr. Everett J. Harrison, one of the best New Testament Greek scholars in America and Dr. Wilbur M. Smith who had served four great Presbyterian churches, is editor of *Peloubet's Select Notes* and an accepted authority in bibliography pertaining to the English Bible. These men were neither schismatic nor given to independency. Their loss has been the gain of other denominations. Dr. LaSor and Dr. Smith were received into the Reformed Episcopal Church and the other three joined the Los Angeles Association of Congregational Christian Churches. They brought no disgrace to the Presbyterian church—they merely exercised their rightful freedom as Presbyterians to be of service where needed for the cause of Christ.

Well Done!

Some weeks ago we recorded in a brief item the passing of Homer Rodeheaver on December 18, 1955. The life and work of this great song evangelist deserve more than the passing note of the chronicler.

The great throng that came to pay tribute to Mr. Rodeheaver's memory in First Methodist Church, Warsaw, Indiana attested the high esteem in which he was held by evangelicals throughout the world. The large edifice was literally overflowing with flowers. Mrs. Billy Sunday had given a beautiful wreath of orchids and over and around the casket were intertwining flowers carrying the message in words and music, "Every cloud will wear a rainbow if your heart keeps right."

The pastor, Dr. Albert E. Habgood, spoke of Mr. Rodeheaver as "the man of the laughing heart." His close friend, Bishop Arthur J. Moore of the Methodist Church, paid a glowing tribute based on I Corinthians 15. The service radiated with the wonderful music the great song evangelist had sung and played around the world.

This close associate of Billy Sunday was used of God in winning thousands of precious souls to Christ the Redeemer. His continued loyalty to the spirit of evangelism helped immeasurably to keep that flame burning in the life of the church. His ministry helped to maintain a true soul-loving Gospel-saving Spirit-empowered fervor in the hymnody of American Protestantism and at the same time promoted high standards of sacred music. He will live on in the songs he set men to singing.

Well done, good and faithful servant. Enter thou into the joys of thy Lord.

Unjust Innuendo

An editorial on the five missionary martyrs of Ecuador, which appeared in *The Christian Century* of February 1, contained a number of significant assertions and implications. The central theme is that the deaths were unnecessary, and the editorial clearly implies that the missionaries courted danger needlessly, or lost their lives through blundering or a thirst for publicity. The further implication is that they were somehow the symbol of ill-trained workers identified with shallow independent Christian enterprises, or "rackets" which are financially motivated.

Such innuendo is an injustice to the cause of evangelical missions. More than that, it is an injustice to the families of the missionaries involved, and a misrepresentation of the facts. All five of the missionaries were college graduates, all had training in linguistics and anthropological studies, except the missionary pilot, who had rejected repeated offers from commercial aviation firms in order to devote his services to missions. The others were working under the experienced leadership of missions established more than a half century ago. The missionaries had no interchurch agency to publicize their efforts. Their one motive was to fulfill the Great Commission, through reaching the Aucas, one of the two unreached Indian tribes of Ecuador.

On the other hand, the article calls attention to the frequent independent barrage of criticism of established denominational missions. To our knowledge, not one such word of criticism has been voiced or written by the martyred missionaries. They went to the unreached tribes, as evangelicals frequently do, because other societies do not have their passion for the unreached. An inquiry regarding those tribes reached during the last twenty years will reveal that all have been reached by evangelical foreign mission agencies because of the abiding conviction that only faith in Christ the Redeemer can spare men from final doom.

These considerations suggest that the editorial reflects the fundamental theological cleavage between evangelical and non-evangelical Christianity. Rather than being a complaint over missionary methods, the editorial seems to have seized upon an hour of martyrdom to reflect upon those agencies identified with a message to which *The Christian Century* is hostile.

The reports reaching this office from evangelical circles indicate that not merely scores, but hundreds of young people (many of them college students and graduates) have volunteered their lives for foreign missionary service, even among the remaining unreached tribes, as a direct result of the news from Ecuador. —C.W.T.

A Startling Report

American businessmen were startled out of their naivete and complacency about things religious when Mr. J. Howard Pew of Philadelphia (long President of the Sun Oil Company) released through the *United States News and World Report* (issue of January 16) his swan song as chairman of the National Lay Committee of the National Council of Churches.

It is amazing that so many captains of industry continue to be hoodwinked into believing that the Council can be trusted to abstain from political meddling or to deal objectively with economic and social concerns. They like to think the best of their pastors, their college presidents and professors and the men who have been accorded high positions in denominational and inter-church organizations. Businessmen, so wise in matters of the marketplace, seldom take the time to find out for themselves just what their ecclesiastical leaders believe, and why, and just what they are up to in fields outside the sanctuary. It is hard for them to believe that some of these gentlemen of the cloth could be Communist-fronters, political meddlers of socialistic persuasion, or doubters of the faith set forth in the Holy Scriptures.

Mr. Pew would not believe the worst about the National Council when some of his close Presbyterian friends told him. Instead, he went straight to NCC headquarters to learn the truth and was persuaded that the Council yearned to cooperate with laymen like himself. He accepted a position as chairman of a new "National Lay Committee" and sincerely and earnestly gave years of his time, talent and money to promote better relations between clergy and laity and increasing lay participation within the Council. He had not been in the position very long until he found out that liberalism was indeed rampant in the whole structure of the organization.

Mr. Pew in his "Final Report" says the committee repeatedly protested to the Council's general board against the issuance of controversial statements and studies in sociology, economics, and politics. Invariably, he says, the laymen were outvoted by the clergy, ten to one. In September, 1954, the committee made a formal effort to present its views to the general board. By a vote of 115 to 15, the lay group adopted a resolution which said:

"Our committee believes that National Council of Churches impairs its ability to meet its prime responsibility when, sitting in judgment on current secular affairs, it becomes involved in economic or political controversy having no moral or ethical content, promoting division where unity of purpose should obtain, nor do we believe that the national council has a mandate to engage in such activities."

Mr. Pew reports that the general board voted to receive the resolution "with gratitude" but took no further action, and thereafter most of the members of the lay committee "came finally to the realization that a wide chasm existed between the thinking of laity and clergy and

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NAE Agencies Rendering A Widespread Service

The National Association of Evangelicals was organized in 1942 to serve all Bible-believing Christians at the interdenominational level. Providing a means of cooperaton without compromise, it now represents 40 complete denominations, individual churches from some 40 other denominational and undenominational groups, many Bible schools, colleges and seminaries, ministerial fellowships and evangelistic organizations as well as individual Christians. The actual membership now numbers more than one and one-half million with a service constituency of more than ten million.

PUBLIC AFFAIRS

In no previous year has this office attended to more evangelical affairs. Religious persecutions, Congressional legislations, Capitol hearings, immigration problems, Social Security entanglements, and Selective Service cases have formed the grist that has kept the staff on their toes. The evangelical ad program has also operated from this office. Already scores of towns and cities are using these ads.

The State Department has been approached with regard to religious discrimination affecting American evangelicals. In October, appeal was made to the Department on behalf of Rev. Allen de Gruyter, who suffered a double fracture of the skull when he was attacked by Colombian policemen. Every possible action was taken by "State" to secure immediate action from the Colombian government. In like manner, they have done everything possible on behalf of Americans refused visas to teach in a seminary in Portugal. The pressure on our missionaries in Israel, with the exclusion of many, is now being investigated, as are other lands closing their doors to American missionaries. Religious persecution in Spain, Greece, Italy, Venezuela, Argentina, Bolivia, and Ethiopia has been noted, reported, and many stories carried in the press here and overseas.

The office, representing the NAE program of Evangelical Action, has prepared testimony for the Liquor Advertising hearings, and the hearings on revision of immigration laws. In the case of the Social Security regulations the office has spent much time clarifying the status of missionaries overseas as well as that of ordained clergymen not in pastorates.

Investigating other reports in Washington we find that the Executive Branch of our government is pushing toward Universal Military Training by executive regulations based on laws in effect. We find to our amazement that the Hennings Committee Hearings on Religious Freedom were cancelled because of a petition by the spokesman of the National Catholic Welfare Conference and the American Jewish Congress and supported by a telegram signed by the National Council of Churches over the signature of Dr. Earl Adams, Washington representative.

FOREIGN MISSIONS

A spontaneous result of the establishment of an NAE service office in Washington was the birth of the Evangelical Foreign Missions Association—the missions arm of NAE. Now, ten years later, EFMA includes forty-eight member agencies, with a total of 4,200 American missionaries laboring in 100 mission fields. The only evangelical agency of its kind in the United States, its membership includes twenty-nine denominational and nineteen non-denominational missionary agencies.

To become a member of EFMA a mission agency must be evangelical, must be of excellent reputation, must comply with a strict standard of comity, and must be fully responsible for the activities of its missionaries overseas.

EFMA's genius is "service" to its members and other qualified mission agencies. The Purchasing Office in New York City, with an annual volume of business over $500,000, averages more than 25% savings for member missions and a host of others. In Chicago, the Universal Travel Service handles a majority of all travel for EFMA's constituency and others. Twice a month the Missionary News Service is issued from the Washington office, keeping the constituency up to date on outstanding news from the mission fields of the world.

EFMA is fully supported by its member missions and shares the Washington office with the NAE. The combined staffs of the dual office endeavor to meet every problem facing missions and home churches. The securing of passports (240 this year) and visas (230 this year) is only one of many activities.

The annual Missions Executives Retreat is taking a place of real prominence in American mission life. Last year's retreat at Winona Lake, Indiana drew 118 executives and educators, representing forty-four missions and twenty-three schools, to discuss Missionary Curriculum and related topics.

By representing forty-eight member missions and serving that many more non-members, EFMA has become widely known to our government and foreign governments as a reliable representative body. Due to its affiliation with the NAE, the EFMA has a large home constituency which backs up member missions in government relations.

Surveys and checks have been made on mission activities in 78 foreign mission areas. If it's foreign missions, EFMA endeavors to know about it. EFMA exists for but one purpose—to help evangelical missions reach the "uttermost parts" with the Gospel.

EVANGELISM

The Commission on Evangelism and Church Extension was the outcome of reorganization at the time of the NAE Convention in 1955. There was a merging of several Commissions including three important areas of responsibility: Evangelism, Church Extension, and Home Missions. This first year under the reorganization has been largely a year in which the foundations have been laid in newly organizing the work, defining the areas of responsibility, and outlining the plans of procedure. Committees under strong leadership have been named to represent each area of the Commission's responsibility.

The Executive Committee, which includes the officers and the chairmen of the three committees, has met sev-

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Bible and Government

Observers in Washington have recently noted numerous significant references to the Bible which have come like a breath of fresh air to the dense political atmosphere of the nation's capitol.

President Eisenhower at the Congressional prayer breakfast sponsored by International Christian Leadership quoted a verse of Scripture in support of the US position of strength in the free world. The manner in which the President used the Scripture quotation was in itself an insight into his desire to see the light of Scripture thrown on our basic national policy.

At the same time a leading national magazine covering Chief Justice Earl Warren as a leading figure in our national life states that "the Chief Justice finds time to read his Bible night and morning," although he frequently may be found reviewing opinions until midnight.

Not long ago Dr. Paul Dudley White, who acted as a special consultant to President Eisenhower following his heart attack, made an indirect reference to Scripture in connection with heart disease. "It is conceivable that a few years from now we medical men may repeat to the citizens of the USA the advice that Moses was asked by God to present to the children of Israel, 3,000 years ago," Dr. White said. The heart specialist had made reference to Leviticus 7:23 and 24 which prohibits the eating of fat. Fatty diets have recently been discussed by heart specialists as being a possible cause of heart disease.

In Congress numerous senators and congressmen keep a copy of the Bible in a prominent place. One congressman recently made the statement that whenever possible he and his staff meet in his office for a time of Bible reading and prayer.

Evangelicals have long felt the greatest influence in our national life to be the influence of the Bible as it finds a lodging place in the hearts and in the thinking of our national leaders. It would not be amiss for evangelicals to pray that leaders of government in Washington may be spiritually enriched through their contact with the Scripture that the course of our national life might be pleasing to God Almighty.

A Plea From Spain

Spanish students and other young people have recently taken a rather revolutionary role in Spanish affairs. On February 7 about 200 law students staged a demonstration in downtown Madrid in protest against a flangist controlled students organization within the University of Madrid.

Earlier the students had indicated in a poll their general disfavor of the totalitarian form of government under Generalissimo Francisco Franco. As a result of these demonstrations Madrid University was closed "until further orders."

At the same time there have been many young people among the Spanish evangelicals who have been intensely disturbed with the undemocratic, unreasonable, unjust restrictions imposed upon Protestants in Spain.

The Washington office of the NAE recently received a plea from a Spanish Evangelical which is worth noting:

"When the moment arrives that Spain is admitted to the United Nations, I hope that the other nations of the world will be in sympathy with the Spaniards who are citizens of the third class . . . . Protestants. I have the honor to be one of them and I am going to tell you the situations which I will confront if conditions do not change. Protestants are without the right to the most elemental privileges which reason and the great work of the United Nations concedes to man: the universal declaration of the rights of man.

"My church is closed by the authorities. It is a new building built with many sacrifices and difficulties. Just because it is a Protestant chapel, it is not only closed without being used, but they are going to tear it down . . . .

"We have a monthly periodical. In this there were writers that fortified our spirits and it served as a tie between the believers, because it gave news of all the places in Spain and the world, helping us to know the needs and triumphs of each. Now I do not receive this periodical. It has been confiscated and prohibited . . . . .

"And now suppose that we expect to have a special meeting. That is, a national convention in which there will be gathered only three or four hundred people. If we wish to receive permission, we can ask for it and sit down and wait, because the permission will never arrive . . . . .

"I am single and I hope to marry very soon. When the moment arrives, I shall have to leave my town and see if the judge of another town will marry me, because the judge of my city is very Catholic and wants me to be one, too. Therefore, he will refuse me a civil marriage. This has not yet happened to me personally, but it has happened to several friends who want to marry.

"Suppose that I were married and had been blessed with several children. My children will carry the same stigma that I do. They cannot study any type of profession. They cannot be school teachers nor professional soldiers—not anything that is worth the effort. To do so it is necessary to have religious certificates that they cannot obtain. If they wish to follow a profession they are obliged to study in each course a book of the state religion and if they do not do it they will not be given a diploma, which is earned by their own effort, unless they hypocritically accept the study of that which is against their consciences.

"This is my personal petition and my voice is the clamor of the evangelical youth of Spain and of all the people of God in my land. Believers of all religions! Christians of all the evangelical denominations! Catholics of the entire world! Free men of good will! When Spain is received into the United Nations, I request of you all that you help us receive the spiritual life which is free of chains and—a decent burial!"

Liquor Advertising

Rev. Leonard M. Campbell of Arlington, Virginia appeared before the House interstate commerce committee on February 16 to present the position of the NAE with regard to liquor advertising.

Campbell told the committee that in 1954 NAE had unanimously voted the adoption of a resolution favoring the passage of legislation which would prohibit liquor advertising. He went on to point out that liquor advertising is "undoing much of the work which our churches are seeking to accomplish in the realm of moral influence and spiritual enlightenment."

"Today America has more than seven million problem drinkers," Campbell said. "Of that number more than four million are classed as alcoholics and at least one million are helpless drunkards, concentrated largely on the skid rows of our larger cities. It must be remembered that many of these problem drinkers first got their introduction to alcohol under even less social pressure than is brought to bear by the advertising industry today. So, with increased pressure toward 'social drinking' and knowing that almost 10% of social drinkers eventually become problem drinkers, it can easily be seen that unless something is done to lessen the pressure toward alcohol consumption, the nation may yet be faced with a moral problem of incalculable proportions."

"On numerous occasions," Campbell continued, "Congress has found it necessary to address itself to some of the major moral problems of the day in which we live. Among these major problems are juvenile delinquency, narcotics, crime and traffic deaths. We firmly believe that the volume of alcohol advertising, estimated conservatively at $250,000,000 annually, is a contribution factor in each of these problems facing the American people. To treat such problems in a vacuum without giving serious attention to the problems of alcohol advertising would be to leave a basic factor in the overall problem untouched."

EVANGELICAL NEWSFRONT

—UNITED ACTION—

Russell Heads Central Regional NAE Board

WICHITA, Kan.—The first annual regional convention for NAE's Central Region was held here February 16 at Asbury Center. Dr. Clyde W. Taylor, Secretary of Affairs in the NAE office in Washington, D. C., was the main speaker for the one-day conclave.

Rev. C. S. Meinhardt presided over the afternoon business session at which time the permanent constitution was accepted.

The evening service included thirty minutes of sacred music furnished by the A Cappella Choir from the Friends Bible College, Haviland, Kan. The choir was directed by Rev. Roy P. Clark.

Dr. Taylor climaxed the convention sessions with a challenging message concerning the important place NAE is filling today.

Rev. C. Mervin Russell, pastor of the First Free Methodist Church in McPherson, Kan. was elected president of the board. He has been active in interdenominational affairs and has attended five national NAE conventions. Other officers elected were Rev. Everett Black of Clearwater, Kan., as vice president; Rev. Paul C. Samuelson of Wichita, secretary; and Mr. Earl Cox of Wichita, treasurer.

Thirty board members were also elected—six members from each state represented in the region. The states included in the region are Nebraska, Kansas, Missouri, Oklahoma, and Colorado. The regional office also serves some churches in Texas.

Upper Midwest NAE In Vigorous Program

MINNEAPOLIS, Minn.—The board for the Upper Midwest Region of the National Association of Evangelicals is promoting a progressive program through the winter and spring months. The plans were submitted by Rev. Martin W. Cox, who began as regional director in September.

A great deal of emphasis has been placed upon the organization of local groups in various parts of the region. Trips by the director have taken him to Duluth and Mankato, Minnesota: Superior, Rice Lake, Spooner, and Hayward, Wisconsin; Rapid City, Huron, and Aberdeen, South Dakota. Other trips are planned to several points in North Dakota, South Dakota, and Minnesota. Organizations have been effected in Rapid City and Hayward.

A Clinic on Marriage, designed to be helpful in safe-guarding the home, was conducted under the sponsorship of the regional office in First Covenant Church in Minneapolis. Over 200 people registered in the Clinic, representing 15 denominations and 50 local churches. The sessions continued over a six week period on Tuesday nights. Speakers included Dr. Paul S. Rees, pastor of First Covenant Church; Dr. Morris S. Rothnem, obstetrician; Dr. Harold W. Hermann, pediatrician; Mr. George Logan, insurance executive; and Dr. Bob Smith of Bethel College.

The region also held a Retreat on Evangelism for ministers of the twin cities area at the Curtis Hotel March 5-6. Mr. Lorne Sanny, who has been in charge of counselling for the Billy Graham campaigns, was the guest speaker for the Retreat.

New Oklahoma S. S. Convention to Meet

OKLAHOMA CITY.—Dr. S. J. Scott and Faith Tabernacle are to be hosts to the Oklahoma State Sunday School convention March 15 and 16.

The gathering will be held under the sponsorship of the newly-organized Oklahoma State Sunday School Association. The strictly evangelical constituency of this body is growing rapidly and is serving to stimulate new interest in the Sunday Schools of the state.

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—ASSEMBLIES—

Preaching Convention Draws Ozark Churches

JOPLIN, Mo.—The 11th Annual Ozark Bible College Preaching Convention was held in the Scottish Rite Auditorium here February 21-23. Headlining the program were Guy P. Leavitt, editor of *The Lookout*, Air Force Chaplain Major Hal Martin and other leaders of the Churches of Christ.

This annual event draws more than 1,000 people from the churches of the area and is a strong testimony for the "faith once for all delivered."

—EVANGELISM—

Gospel Signs to Be Put Up Over Europe

THIEF RIVER FALLS, Minn.—(RNS)—Ray Martin is getting ready to put up his Gospel signs along the highways of the free nations of western Europe.

Mr. Martin, a layman, is founder of the Trumpetsound Institute, which currently has 900 twelve-foot signs with religious messages along highways in 25 states of this country. They cost some $120,000.

The project of building, installing and keeping up the signs is supported by some 1,700 church people around the country who each give $1 a month or more toward its support.

Mr. Martin, who was in Europe last summer, is returning there next spring to get the work going in Finland. A Bible camp near Helsinki has given him space for a shop to make the signs. He also has invitations from Germany, Norway and Denmark.

Before his "conversion" at a Lutheran young people's retreat near Minneapolis about fifteen years ago, Mr.

ANNISTON, ALABAMA STIRRED BY APPELMAN EVANGELISTIC CAMPAIGN

From January 1 to January 15 Dr. Hyman Appelman preached seventy-two times in his second campaign in Anniston. City authorities volunteered free use of the large City Auditorium and large crowds attended nightly. More than 400 decisions for Christ were recorded, with more than 300 of these coming upon profession of faith and to join the churches of the area. Among the converts were seven members of the high school football team, a number of the military personnel, including several WAC's from the nearby military post. Dr. Garrett Graham, pastor of the First Baptist Church, was general chairman of the Campaign.

Martin did liquor and theater advertising in Milwaukee, Wis.

In casting around for an effective way to serve his Lord, he hit upon the Gospel sign idea. His agency now employs ten full-time workers.

The signs bear such messages as "America! Repent or Perish," "Christ Died for Our Sins" and "Peace by the Blood of His Cross."

—PUBLIC AFFAIRS—

Top Kentucky Court Upholds Garbed Nuns

FRANKFORT, Ky.—(RNS)—In a 6-1 decision, the Kentucky Court of Appeals ruled here that garbed Roman Catholic nuns may teach in the public school system of the state.

The State's highest tribunal also held that school boards may rent buildings from the Roman Catholic Church to conduct public schools.

Judge Porter Sims wrote the majority opinion which affirmed all major points in a Sept. 28, 1954 ruling of Franklin Circuit Judge W. B. Ardery.

"We find no provisions of the Federal or State Constitutions," it said, "which are violated by sisters teaching while wearing religious garb, emblems, or in donating their salaries, or in the various school boards renting buildings from the Roman Catholic Church in which to conduct public schools."

In his dissenting opinion Judge Astor Hogg acknowledged the right of nuns to teach in public schools but said they should do so in civilian dress.

"Let these sisters when in the school rooms," he said, "exchange their religious raiment and insignia for dress or garment that is without distinctive suggestion and which does not itself proclaim sectarianism in action, and I shall be the first to approve."

Okla. Governor Backs Protestant Dry Drive

OKLAHOMA CITY—(RNS)—Governor Raymond Gary told a United Dry Association rally here that by the time the next school term starts an alcohol education program will have been developed.

Amid thundering applause he declared, "I've taken my stand with you folks, and that's the way I'm going to continue!"

The governor advocated a "common-sense" program of education for Oklahoma school children to combat the advertising campaigns of distilleries.

"Distillers are trying to use education in their advertising to build up the 'man of distinction' and appeal to hero worship," he said. "We must offset this through our public schools."

At the rally the association, which comprises members of Protestant churches, adopted a budget of $103,000 for 1956 to conduct an ambitious program against alcoholic beverages.

The United Drys plan to ask the legislature to appropriate funds for an alcohol education program in the state's school system; seek legislative measures to strengthen liquor law enforcement; urge the election of state representatives who will promote dry legislation; and push their current

NAE Takes A Stand

In a day when others are working for church unity at the expense of creedal convictions the National Association of Evangelicals accepts the accomplished unity of believers in Christ and takes its stand on the following

STATEMENT OF FAITH

1. **We believe the Bible to be the inspired, the only infallible, authoritative word of God.**
2. **We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.**
3. **We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.**
4. **We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.**
5. **We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.**
6. **We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.**
7. **We believe in the spiritual unity of believers in our Lord Jesus Christ.**

Take Your Stand With NAE

We invite all who believe in spiritual unity without organic union, who can testify that they have been born again by the power of God and who will accept the Statement of Faith as shown above to affiliate with NAE as individual members. A contribution of $5.00 or more entitles you to a membership card and a year's subscription to the "United Evangelical Action."

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I have read the Statement of Faith of the National Association of Evangelicals and believe it without mental reservation. I have trusted in the Lord Jesus Christ as my personal Savior and believe I have been made a new creation in Him. I hereby apply for membership in the NAE. ($5.00 membership fee includes subscription to UNITED EVANGELICAL ACTION.)

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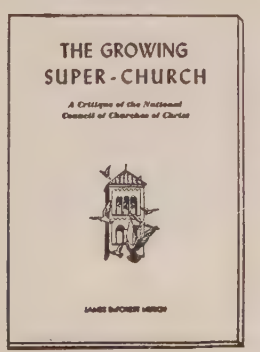

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Seek to Exempt Religious School Tuition from Tax

CHICAGO—(RNS)—Support of a pending federal bill to exempt religious school tuition from income tax was pledged here by the National Union of Christian Schools, a Protestant group.

The union's board of directors voted to back the measure introduced in the House by Rep. Gerald R. Ford, Jr. (R.-Mich.).

The union coordinates the programs of 167 elementary schools and 20 high schools with a total enrolment of 36,000 pupils in 22 states and three Canadian provinces.

The schools are operated by parents' societies organized independently of churches. Most of their members belong to the Christian Reformed Church.

Because these schools receive support from individuals instead of local churches members of the parental societies cannot deduct tuition payments for income tax purposes, John Vander Ark of Grand Rapids, Mich., the union's director, said.

"We don't want federal aid, but exemption from taxes on tuition for what we consider is education based on religious principles," he said.

The directors also approved a $25,000-a-year scholarship program to recruit new teachers.

More than 50 renewable $250 annual scholarships will be offered this year to attract qualified college freshmen to teaching careers, Mr. Vander Ark said.

Enrolment in union-affiliated schools has been increasing ten per cent annually, he pointed out, and the schools are seeking 350 additional and replacement teachers for the coming year.

Inauguration Day Shifted to Monday

WASHINGTON, D.C.—(RNS)—The next Presidential inauguration will be held on Monday, Jan. 21, 1957, to avoid having the ceremony fall on a Sunday.

The Senate unanimously agreed to an amendment sponsored by Rep. John W. McCormack (D.-Mass.) to move the inauguration ahead one day.

President Eisenhower's term will end at Sunday noon, Jan. 20, under provisions of the 20th Amendment to the Constitution. This is the first time Jan. 20 has fallen on a Sunday since the amendment was adopted in 1933.

Sen. Theodore Francis Green (D.-R.I.) who pressed for Senate acceptance of the House-approved amendment, said it was his understanding that the President-elect can take the oath of office privately at the White House on Sunday and publicly at the capital the next day.

"We might distinguish between the two ceremonies," he suggested, "and call one the inauguration and the other the affirmation or celebration of the inauguration."

He said there would be no constitutional objection to the President taking the oath of office twice, pointing out that this was done by President Rutherford B. Hayes in 1877 when the old inaugural day, March 4, fell on a Sunday.

Strong objection had been raised in some quarters against a Sunday inauguration on the grounds that the televised ceremonies would disrupt church services across the country.

Senate to Consider Lower Plane Fares for Preachers

WASHINGTON, D. C. —(E/P)— Senator Warren G. Magnuson (D.—Wash.), chairman of the Senate Committee on Interstate and Foreign Commerce, has introduced a bill to help ministers of religion obtain reduced fares on unsubsidized domestic and foreign airlines. "Desirability of this legislation has been long known," Senator Magnuson averred. "Mainly it has been a question of working out the provisions so ministers can enjoy the same privileges in air carriers that they now obtain through rail carriers."

The Senator said he worked closely with the Interchurch Transportation Committee in drafting the legislation, which would amend the Civil Aeronautics Act of 1938. "There was unanimity of opinion by all concerned that only airlines receiving no cash subsidy from the United States or foreign governments should be affected by this provision," the Senator added.

(The major airlines, through their association, have expressed strong disapproval of the legislation in the past. Unless they have changed their stance in recent years, airline lobbyists almost certainly will fight this legislation.)

—DENOMINATIONS—

United Missionary Church Sets Up Publishing Plant

ELKHART, Ind—E/P—The United Missionary Church has authorized a $100,000 expansion program in Elkhart, Ind. Largest item will be an addition to the Bethel Publishing Co. and the establishing of a denominational publishing plant.

New editor of Sunday school literature will be Rev. Donald M. Taylor, president of Mountain View Bible College, Didsbury, Alberta, Canada. Initial plans have already been made for commemorating the Church's 50th anniversary in 1958. A new history of the denomination will be published with Everek R. Storms, editor of the *Gospel Banner,* as editor in chief.

Southern Baptists Report A New High in Membership

NASHVILLE, Tenn.—Southern Baptist Convention membership reached a record high of 8,474,741 in 1955, a 3.7 per cent gain over the preceding year, it was reported here by J. P. Edmunds, the denomination's statistician.

Church giving to all causes also set a new record, totalling $333,990,556, for a 9.3 per cent increase over 1954. Per capita giving rose from $37.40 to $39.41.

For the first time the number of Southern Baptist churches exceeded 30,000, according to Mr. Edmunds, secretary of the Southern Baptist department reached 2,652,788; and Baptist department of survey, statistics and information. There were 30,377 churches last year as compared with 29,899 in 1954. These reported 416,867 baptisms, an increase of five per cent over the year before.

Southern Baptist expansion was further reflected, Mr. Edmunds said, in the rise in value of church properties, and gains in Sunday and vacation Bible school and Baptist Training Union enrolment.

The total property value of the Convention's churches increased from $1,162,761,138 to $1,320,488,639 during the year.

Sunday school enrolment attained 6,640,868; vacation Bible school enrol-

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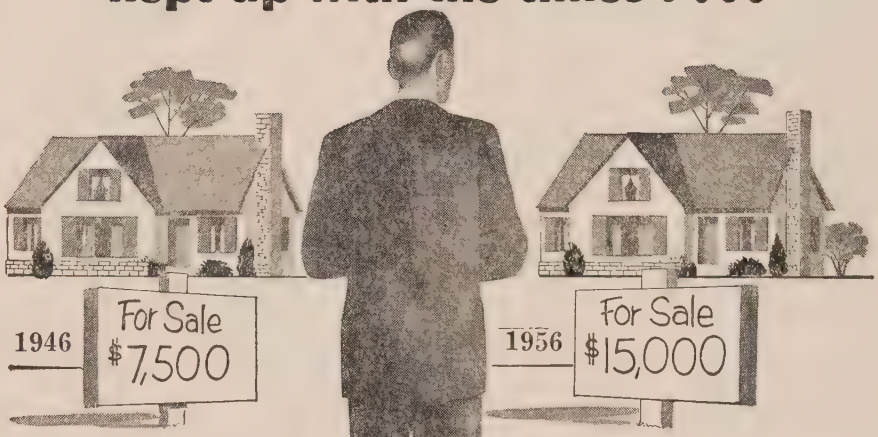

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"The Ass Spoke Up"

by Our Missionary in TEL-AVIV

IN a Tel-Aviv coffee shop I sat bareheaded, reading my New Testament. Suddenly the skull-capped orthodox Jew opposite me, not knowing it was the New Testament I was reading, burst out, "How dare you read the Holy Writ with uncovered head? Don't you know that this is forbidden?"

Startled when I challenged him to show me a commandment to support his position, he admitted that there was no Biblical injunction against my infringement of custom.

We started a lively conversation, while I prayed inwardly. My new acquaintance introduced himself as Dr. ——, in charge of the religious education of Israeli youth.

Tactfully, I explained that I belonged to a society made up mostly of Gentiles, who, motivated by their faith in the Lord Jesus Christ, love the Jews, pray for them and endeavor to help them spiritually and materially—a society called THE FRIENDS OF ISRAEL.

The young doctor was impressed with Gentiles who have sympathy for Jews—but when he discovered that I, a Jew, also believed in Jesus as Messiah, he shouted at me, "Hamor!" (You Ass!)

His insult attracted a crowd of interested Jews, and before them all, I spoke of Balaam, whose life was saved by an ass. Then I quoted Isaiah, "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider."

"Now, my dear sir, my faith in the true King of Israel, seems to be foolish in your eyes—the braying of an ass. But as for me, the crucified Messiah is the power of God unto salvation. Search the Scriptures for yourself. Our prophets speak of Him, the pierced One . . . A man named Saul went to look for an ass, and found a kingdom. You too may find a kingdom through the braying of this 'foolish ass.' This kingdom is the kingdom of God, and its gates are open to all who believe in its King, Jesus the Messiah."

By now the waiters in the coffee shop were courteously trying to disperse the crowd which had gathered around our table. One by one the people went away thoughtfully. From my heart went out thanksgiving and a prayer that His Word may not have fallen upon deaf ears.

In informal conversations like this, in meetings, home visitation and contacts by mail, our missionaries are taking the Gospel to Jews. This work is being used of God to bring souls to Christ. It needs—and deserves —your prayerful support.

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Training Union enrolment came to 2,223,502.

Assemblies of God Plant 433 New Churches in 1955

DENVER, Colo.—The Assemblies of God established 433 new churches during 1955, it was reported at a five-state regional conference of the group here by Rev. Victor Trimmer, national secretary of the denomination's home missions department.

He predicted that the denomination would reach its two-year goal of 1000 new churches by the end of 1956.

Mr. Trimmer has also announced that world missions contributions last year totalled $4,113,498.67, of which more than $2,500,000 was used for foreign mission work. The rest went into the home mission program.

RADIO - TV

Far-East Broadcasters Secure New Transmitters

WHITTIER, Calif.—(EP)—World-wide gospel broadcasting is becoming more and more of a reality. Far East Broadcasting Co., has acquired two huge transmitters, the largest of which is twice as powerful as the most powerful broadcasting station on the air in the USA today. It is so large that it requires an antenna array which sprawls across a twelve-acre area. When installed at Christian Radio City, Manila, FEBC will be able to increase its effective radiated power into the realm of millions of watts.

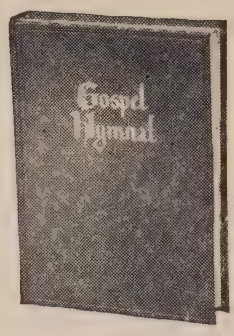
Bob Bowman, vice president of FEBC, announcing the acquisition spoke of the generators as "two electronic giants." The broadcasting equipment, orginally designed for the US Information Agency at a reputed cost of three quarters of a million dollars, was secured by FEBC on sealed bid for only $30,500. Another $15,000 will be needed to dismantle and move the transmitters and sixteen antenna towers involved within the 45-day deadline demanded by the USA government agency handling the sale.

Voice of Tangier Adds Transmitter

NEW YORK.—Shortly after the first of the year "The Voice of Tangier" put a new 10,000-watt short-wave transmitter on the air in addition to its regular 2,500-watt facility. Five directional antennae now carry the Gospel to such main target areas as Southwestern Europe and Northwest Africa, Northwestern Europe, Central Europe, Eastern Europe, and the Middle East and Southeastern Europe.

In February, 1954 "The Voice of Tangier" became the first full-time Christian radio station broadcasting to Europe. Today it is sending out the Gospel in twenty languages. Spain alone is receiving the broadcasts in 800 cities, towns and villages. It is estimated that there are 1,200,000 short wave radio sets in Spain.

The vision of the station's president and founder, Rev. Paul E. Freed, is now being realized. There are now fourteen full-time workers with the "Voice of Tangier."



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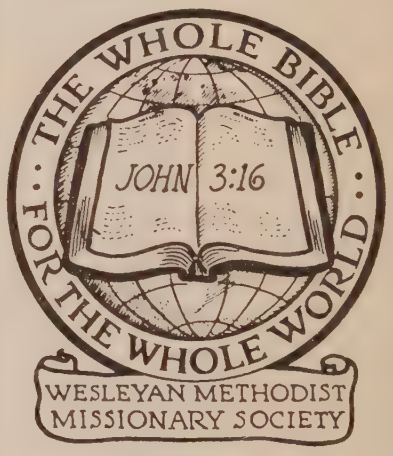

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—EDUCATION—

Dropsie Scholar Attributes Scrolls to the Middle Ages

NEW YORK—(RNS)—A Jewish scholar said here that the famous Dead Sea Scrolls are "not of great antiquity" but were written in the Middle Ages by none too literate writers "and hence have no value for Judaism or early Christianity."

Dr. Solomon Zeitlin, professor of Rabbinic Literature at Dropsie College, Philadelphia, made this statement in a lecture at the New York Public Library.

Most biblical scholars agree that the scrolls were written between the first century B.C. and the first century A.D. Some scholars, however, are still reserving judgment until more is known of the manuscripts discovered by Bedouin shepherds in a cave near Jericho in 1947.

Dr. Zeitlin said he based his argument on a study of "the internal evidence" in the scrolls. He asserted that "the spelling of various Hebrew words and terms which occur in the scrolls did not come into usage among the Jews until the Middle Ages."

He also said that the scrolls contained references to Jewish laws which were not in vogue during the pre-Christian period but were enacted centuries later.

Prof. Zeitlin disputed the importance of the "so-called Manual of Discipline" of the Essene sect, and the Commentary on Habakkuk and the Zadokite Fragments in which the expression "Teacher of Righteousness" is held to be significant as anticipating the ministry of Jesus.

"Detailed study of these scrolls shows that they were written in the Middle Ages by uneducated Jews who either belonged to one of the Karaitic sects or were influenced by one of them," he said.

Dr. Zeitlin is co-editor of the *Jewish Quarterly Review,* described as the only scientific journal of Jewish scholarship published today in a modern language. He also is editor-in-chief of the Jewish Apocryphal Literature series published by Dropsie College in collaboration with Harper and Brothers.

Linguistics Institute Plans Summer Schools

GLENDALE, Calif.—The Summer Institute of Linguistics announces that the Camp Wycliffe linguistics courses for evangelical missionaries and missionary candidates will be offered again this summer on four campuses. The first year course is available on each campus on the dates indicated as follows:

University of Oklahoma, Norman, Oklahoma, from June 11 to August 24, 1956; University of North Dakota, Grand Forks, North Dakota, from June 18 to August 31, 1956; Briercrest Bible Institute, Caronport, Saskatchewan, Canada, from June 18 to Aug. 31, 1956; Turnours Halls Camp near London, England, from July 9 to September 21, 1956, a total of eleven intensive weeks in each school.

In cooperation with the Wycliffe Bible Translators, Inc., the Summer Institute of Linguistics serves numerous

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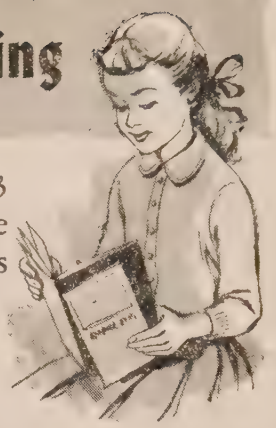

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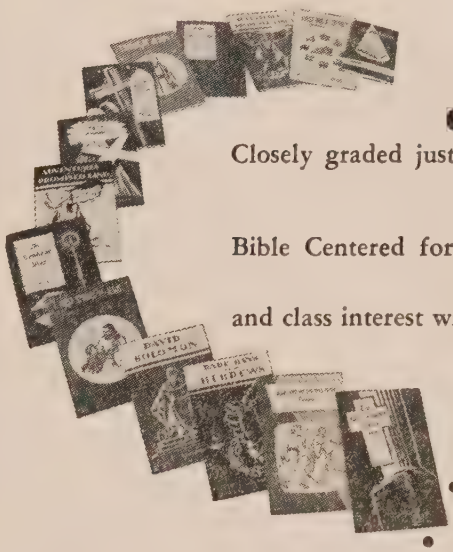

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DTS Missions Week Was Inspiring Event

DALLAS, Tex.—Dallas Theological Seminary held its fourth annual Missions Week, March 6-9, with representatives of ten missionary agencies participating as speakers.

Six of the ten missionary speakers were alumni of Dallas Seminary: George M. Cowan, director of courses; Malcolm I. Forsberg, field superintendent in the Sudan of Sudan Interior Mission; Robert E. Hawkins, pioneer missionary in British Guiana of the Unevangelized Fields Mission; John B. Kuhn, assistant overseas director of the China Inland Mission; Harold Van Broekhoven, director of radio station TGNA in Guatemala City, Guatemala, of the Central American Mission; C. Stacey Woods, International secretary of the International Fellowship of Evangelical Students and general secretary of the Inter-Varsity Christian Fellowship.

Other speakers were: Dr. Milton Baker, associate foreign secretary of the Conservative Baptist Foreign Missions Society; Gordon Fraser, secretary of the Student Missionary Council; Henry G. Hawkins, representative in central United States of the South African General Mission; Dr. David Johnson, general director of the Evangelical Alliance Mission. Rev. Rudolf A. Renfer, DTS professor of historical theology and missions, was director.

Ground-Breaking for New Tabor Library

HILLSBORO, Kans.—Ground-breaking ceremonies for a new library building on the Tabor college campus in Hillsboro have been scheduled for Sunday afternoon, April 29. The date was set by the Board of Education of the Mennonite Brethren Conference of North America at its annual meeting in Hillsboro February 7, 8 and 9.

Construction is expected to begin the following day, April 30, a date marking the 38th anniversary of the disastrous fire which destroyed the original adminstration building, a day

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traditionally celebrated as Tabor Day on the campus.

In addition to spacious reading and stack areas, the new library will contain conference, seminar, and staff rooms, cataloguing and reference areas, and a church archives room.

The resignation of Frank C. Peters from the presidency of Tabor College was announced by the Board.

In his letter of resignation to the Board, President Peters indicated that he wishes to continue his graduate studies.

The years of Peters' presidency saw some significant changes in the administration of Tabor College, the most important of which was the reorganization of the Mennonite Brethren Conference educational program to synchronize the efforts of Tabor and the Pacific Bible Institute of Fresno, Calif. As a result of these decisions, Tabor became the recognized center of the senior liberal arts program of the conference, the Bible department being shifted to the newly-created seminary, which is affiliated with the Fresno institution.

NACS Teachers Agency Aids Christian Schools

CHICAGO.—The National Association of Christian schools is operating a Teachers' Agency not only for the elementary and high school grades, but also for Christian colleges, Bible institutes and seminaries. Only those teacher candidates are served by the agency who can subscribe to its evangelical doctrines and who profess to be "born again."

In view of the increasing difficulty of consecrated teachers maintaining a Christian testimony in public institutions of learning, many consecrated teachers are leaving the secular field and are seeking positions through the NACS Teachers Agency. Already this year the Agency has over a dozen candidates looking for positions in Christian educational institutions. Last year it served well over 100 teachers. Christian colleges, seminaries or Bible Institutes that subscribe to the evangelical doctrines and that anticipate a vacancy on their faculty may obtain free upon request (p. 4) a list of applicants, together with the qualifications. This is a free service which NACS is offering to Christian institutions located in this country and in foreign countries.

YOUTH

Christian Endeavor Society Marks Its 75th Anniversary

PORTLAND, Me.—Officials of the International Society of Christian Endeavor presided at a service in Williston Congregational church here marking the organization's 75th anniversary. The society was founded at the church.

A half-ton bronze plaque affixed to the exterior of the church during a 50th anniversary observance in 1901 was removed to the transept and rededicated. It was in the transept that the society held its first meetings under the guidance of Dr. Francis E. Clark, youthful pastor of the church.

Fifty-seven persons signed the original charter of the organization which Dr. Clark drew up on Feb. 2, 1881.

Among the more than 200 persons attending the anniversary service was Sterling Dow, 87, only living signer of the charter. Mr. Dow was a boy of twelve when the society was founded.

Others at the service were Rev. Earle W. Gates of Derby, N. Y., president of the society's international executive committee; Rev. Gene Stone of Columbus, O., international secretary; Roland P. Blodgett of Medford Mass., president of the Christian Endeavor Union of New England, and Rev. W. Lloyd Williams, present pastor of Williston church.

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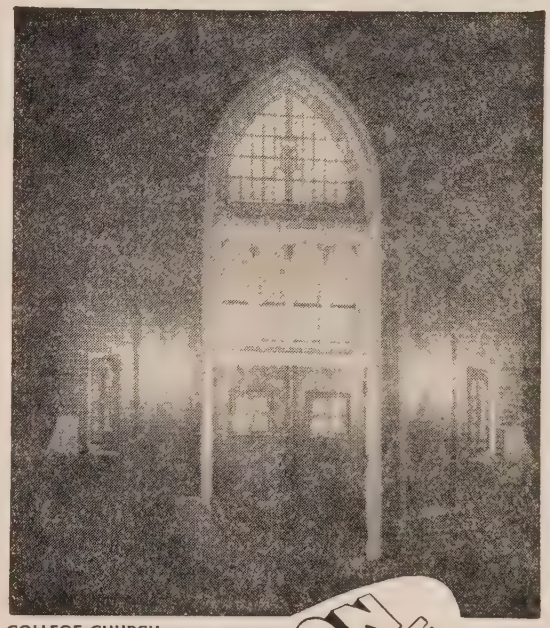

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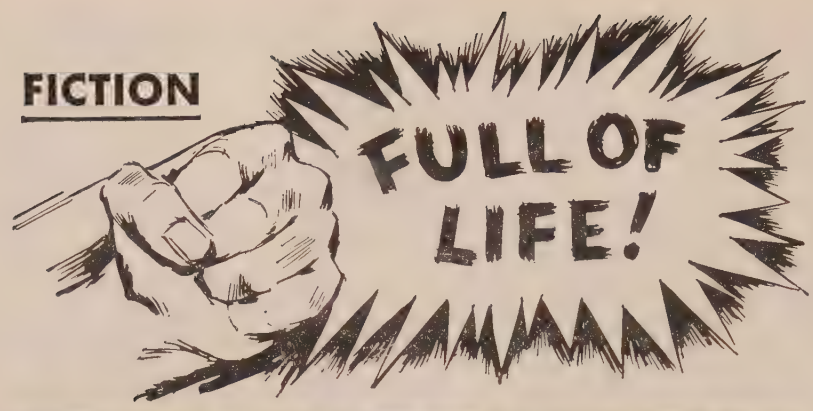

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Youth for Christ Plans Ministry to Delinquents

WHEATON, Ill.—Youth for Christ International has established a five-member Youth Guidance Advisory Board to organize a religious approach to the nation's juvenile delinquents.

Rev. Robert Rudell, chaplain and assistant warden at Nebraska State Penitentiary, Lincoln, will head the special ministry.

The guidance program will include personal counseling in juvenile institutions, parole of young men to YFC directors, Gospel film programs and meetings in institutions, and assistance in placing institutional chaplains.

"Youth for Christ has undertaken to get the Gospel message to these delinquent youth, in addition to carrying on its high school Bible club and rally ministries in the US, Canada and overseas," said Dr. Robert A. Cook, YFC president.

Members of the advisory board are Federal Judge Luther W. Youngdahl of Washington, D.C., Dr. Clyde M. Narramore, Los Angeles psychiatrist; Miss Avis Kristenson of Lincoln, Neb.; Chaplain A. E. Kannwischer of the federal reformatory at Chillicothe, Ohio; and Dr. Gordon Jaeck, a professor at Wheaton (Ill.) College.

PERSONALIA

Howard Butt, noted lay evangelist, will hold a "Middle Georgia Crusade for Christ" in the 5,000-seat City Auditorium Macon, Ga., April 1-15. Mr. Butt was recently the featured speaker at the "Presidential Breakfast" held in Washington, D. C., and attended by President Eisenhower and many key figures in the nation's capital.

William G. Coltman, for 42 years pastor of Detroit's great Highland Park Baptist Church, died suddenly February 4. Thousands were converted under his ministry and his influence for Christ has belted the globe. Dr. Walter Wilson, of Kansas City, officiated at the funeral.

Billy Graham has been named to receive the 1956 Clergyman-of-the-Year Award of the annual Washington Pilgrimage of American Churchmen. He was honored for his efforts in world-wide evangelism.

Byron S. Lamson, general missionary secretary of the Free Methodist Church, is making a tour of the Missions of the denomination in the Belgian Congo, South Africa, Transvaal, Portuguese East Africa and Southern Rhodesia.

J. C. Penney, 80-year-old founder of the nationwide department store chain bearing his name, is on a world tour through India, Japan and Korea. President Syngman Rhee of Korea will entertain Mr. Penney at a state dinner in Seoul.

Jose A. Fernandez, converted Roman Catholic priest, recently completed a speaking tour through Cuba in which there were 302 public decisions for Christ. He addressed many thousands in his native Castilian.

Trev White has been appointed campaigns manager for the Appelman

Evangelistic Party. He will devote a major portion of his time in planning for future meetings in Latin America, Germany, England and Australia.

Norman S. Townsend, pastor of Quidnessett Baptist Church, Providence, R. I., and for ten years a member of the faculty of Providence-Barrington Bible College, led the annual Deeper Life Conference at Gordon Divinity School this year.

Lester Burton, on his way back to the Latin American Mission in Costa Rica, after a furlough in the States, was accidentally killed while passing through Nicaragua, January 16. He was a graduate of Calvin College.

Charles E. Fuller, director of the "Old Fashioned Revival Hour," will conduct special evangelistic rallies in Nevada during early April. Unprecedented nation-wide interest is expected in relation to the engagement, scheduled for Reno on Thursday April 5 in the State Building Auditorium, and in Las Vegas on Thursday April 12 in the Recreational Building Auditorium. Both services will begin at 7:30 p.m.

William F. Conn, president of Marion College, was recently elected to begin his seventh quadrennium of service to the institution. The campus has been extended to thirty-two acres and plans have been accepted for additional buildings. Ground has been broken for Williams Hall, a dormitory for 100 men.

Paul W. Rood, internationally-known fundamentalist leader, passed to his reward after a long illness at La Candia, near Los Angeles. Dr. Rood succeeded Dr. W. B. Riley as president of the World Christian Fundamentals Association and held that position until 1950. He was at one time president of the Bible Institute of Los Angeles and was largely in-

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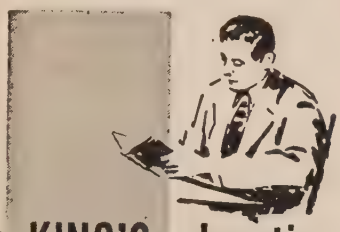

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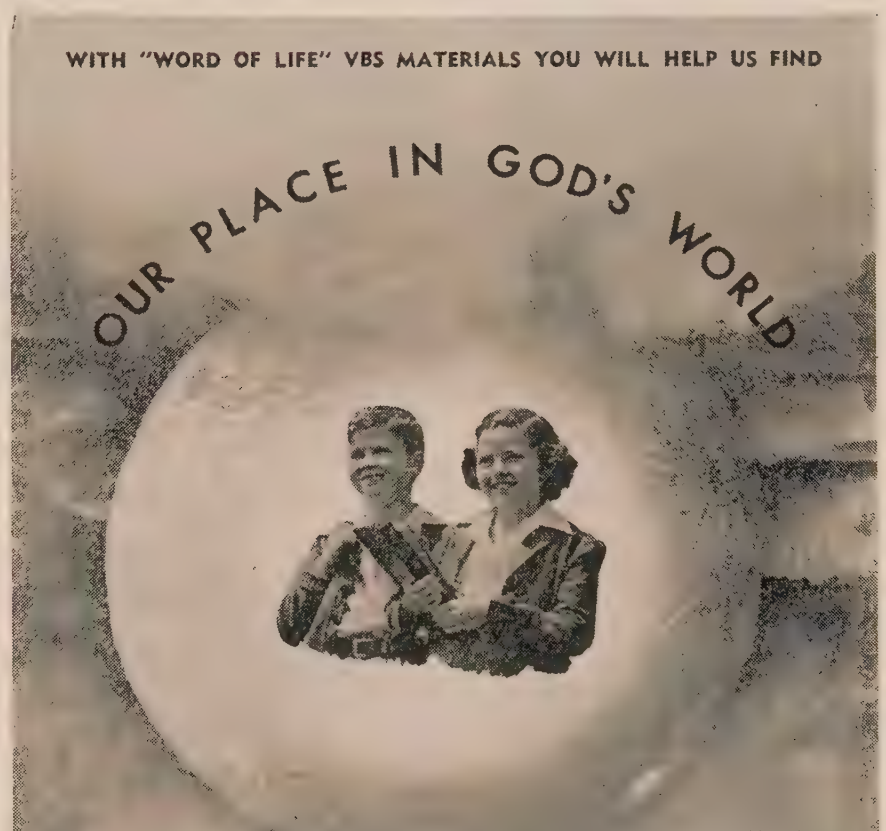

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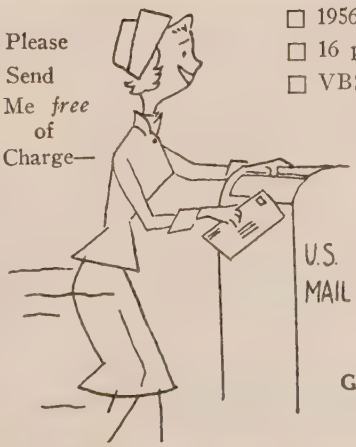

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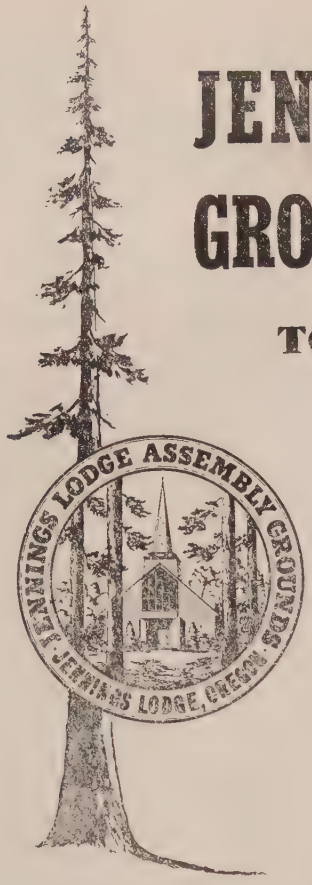

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strumental in the founding of Christian Business Men's Committee, Int. His evangelistic ministry took him around the world and tens of thousands of souls were won to Christ in his meetings. Dr. Rood was a warm friend of the National Association of Evangelicals and served ot one time as a member of its Board of Administration.

Abraham Van der Puy, president of the Inter-Mission Fellowship of Ecuador, has been decorated by the Supreme Government with the National Medal of Merit. The ceremony took place in the luxurious yellow room of the Government Palace in the presence of the President of Ecuador and several members of his cabinet. The award was made in memory of the five missionary martyrs recently killed by the Acuna Indians and in honor of the sacrificial work being done by the Protestant missionaries of Ecuador.

Herman D. Wiebe, an elder of the Glendale (Calif.) Presbyterian Church, was instrumental in initiating a new postal law which permits church papers including 100 per cent local church news to have second-class mailing privileges. Mr. Wiebe is editor of the *Glendale Presbyterian Chimes.*

Clarence E. Fast, pastor of the City Mennonite Brethren Church, Enid, Okla., has accepted a call to become executive secretary of the Greater Chicago Sunday School Association. Mr. Fast was active in the organization of the NSSA-affiliated Oklahoma Sunday School Association.

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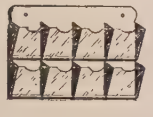
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Why the NAE

(Continued from page 5)

faith and function. While this close scrutiny of applicants has to some degree limited the membership, it has protected the testimony and made the united evangelical voice more effective. Individuals are accepted into membership upon the unqualified acceptance of the statement of faith and the testimony of a born again experience.

The NAE provides positive spiritual unity. While the NAE recognizes the dangers of liberal cooperation and endeavors to keep its constituency informed of developments that might hamper the work of Bible believing Christians, it realizes as well that God intends that there should be real spiritual unity among Christians, and that positive testimony and service are more effective than a mere denunciation of evils that exist. With an emphasis of spiritual unity without organic union, of cooperation without compromise, of fellowship of true believers in Christ, and a positive program to facilitate the work of the churches the NAE has succeeded where others have failed.

In the NAE all accept the Bible as the word of God but each recognizes the right of others to hold varying interpretations so long as they are not in conflict with the basic statement of faith. Thus, understanding has grown and appreciation and confidence have developed in a fellowship that transcends but does not eliminate denominational lines.

The NAE provides essential services. To many "it is the service that counts." NAE service is provided in every area of evangelical interest, in an effort to insure the freedom of the gospel around the world. A fuller explanation of the services of the NAE is given elsewhere in this issue, but a mere listing of Commissions shows the breadth of the NAE service. The NAE serves through the following Commissions: Chaplaincy, Education, Evangelical Action, Evangelism and Church Extension, International Relations, Social Action, Stewardship, Women's Fellowship, World Relief, and Evangelical Youth.

Services are also provided through four affiliates of the NAE which cooperate very closely with the parent organization to provide a common evangelical front: Evangelical Foreign Missions Association, National Religious Broadcasters, National Association of Christian Schools, and the National Sunday School Association.

Central in the service of the NAE is the Office of Affairs in Washington, D.C. Keeping a watch on legislation and other developments that

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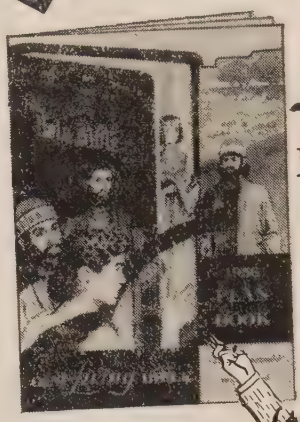
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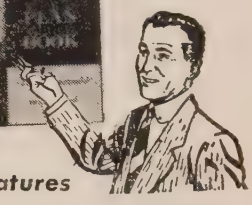
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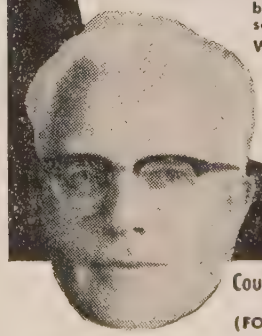
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might affect evangelical interests, protesting infringements of religious liberties and occasions of religious persecution and expediting innumerable matters that affect the cause of Christ, the Washington office is an invaluable asset to all Christians.

The NAE is the main stream of the evangelical life of America. As *Christian Life* pointed out, it is the NAE that has been effective in bringing together the varying denominational groups holding conservative theological doctrines. The constituency now numbers forty denominations, eleven conferences of denominations, seven organizations of a general nature plus scores of other organizations of a more limited constituency and service including Bible schools, colleges, seminaries, ministers' fellowships, evangelistic organizations, etc. The actual membership of the NAE through affiliated denominations, conferences and individual churches is slightly over one and three quarter million. (Because of possible duplication individual memberships are not counted in computing this total.) The service constituency is much broader, for the NAE is the voice of more than ten million Bible believing Christians in America.

This broader constituency is reached through the commissions and affiliates which serve many that are not in the central membership.

This example could be repeated in the case of almost all of the commissions and affiliates. The NAE *has* brought evangelicals together and *is* the voice of Bible believing Christians of America.

* * * *

Editorial

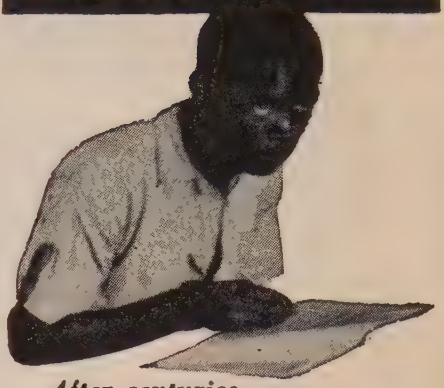
(Continued from page 15)

the executives of the denominational bodies which comprise the national council."

He cites as examples of meddling in secular affairs pronouncements on such subjects as the Bricker amendment, strengthening the United Nations, collective security, reduction of armaments, and technical assistance to undeveloped countries.

Another example was a resolution by a study group of the Council urging Congress to put an end to "procedural abuses" by investigating committees, including "the forcing of citizens, under pretext of investigation of subversive activities, to testify concerning their personal economic and political beliefs." The Pew report points out that such statements from the National Council "might influence the American people to believe that communism is nothing more than a personal economic or political belief and that it is a gross invasion of personal privacy for a congressional witness to be questioned as to whether he is or ever has been a member of the Communist party."

AFRICA goes modern



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In the beginning of Mr. Pew's adventure in cooperation leaders of the National Council of Churches promised to take a middle ground, limiting their resolutions to questions involving essential moral and ethical principles, and adopting them only after full discussion by informed representatives of every viewpoint. Judging from Mr. Pew's report, the conservative viewpoint no longer has any chance to be heard.

With the withdrawal of this conservative influence from the Council liberals are greatly encouraged. They have never ceased their machinations, but now they will be freer to operate and to speak. With the increasing revenues being derived from the sale of the NCC's Revised Standard Version of the Bible they have no fear of financial loss from the defection of a few businessmen.

Upon request we shall be glad to send free of charge a complete set of reprints of the *United States News'* story of Mr. Pew's Final Report to The National Lay Committee of the National Council of Churches.

* * *

NAE Agencies

(Continued from page 16)

eral times to formulate the program and outline the work and procedures of the Commission. The responsibilties of the Commission break down into four important lines of endeavor: (1) *Information,* wherein the Commission is serving as a fact-finding agency; (2) *Representation,* for churches, organizations, and denominations at important meetings having to do with the three areas of its responsibility; (3) *Inspiration,* in terms of meetings, literature, and any aids possible to promote these great fields of work; and (4) *Education,* or the cooperation with Bible Schools, Christian Colleges, and Seminaries in doing whatever is possible in adequately training leadership.

The Commission has planned a strong program for the NAE Convention April 10-12, in Cleveland, Ohio, including a series of booths on church architecture and equipment.

EVANGELICAL ACTION

The Commission on Evangelical Action is continuing its important task. Most of what is being done cannot be publicized but evangelicals may rest assured that NAE is in the forefront in the battle for separation of Church and State, Christian liberties and rights, not only in this country but also in other countries.

The most important task, the first part of which has now publicly been completed, is the preparation of mats to be used by local groups in answering the advertisements that the Knights of Columbus have placed in local papers and national magazines. These articles have been prepared very carefully and prayerfully and the first ten are now ready and being used. Our Washington office has completed this task in a wonderful way and enquiries are being received from near and far.

The task which is now facing us is how to stop the assault which is being made by the Communist party and those of liberal persuasion on the

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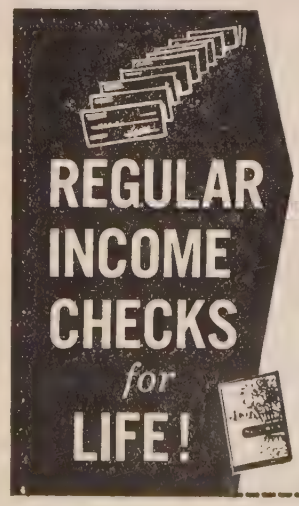

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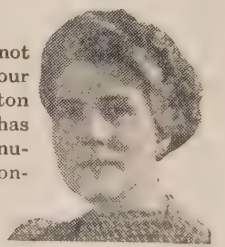

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CHAPLAINCY

During the year of 1955 one of the great accomplishments of the Commission was the processing and endorsing of 53 evangelical clergymen for the Armed Forces Chaplaincy, two for the Veterans Administration Chaplaincy and fifteen for the Civil Air Patrol Chaplaincy. The Commission is now serving fifteen denominations and is considered by the government one of the important agencies of the National Association of Evangelicals, with its office in the midst of military preparedness in Washington, D.C.

Having reached a place for expanded service toward our churches and the military, and being in a position to be rendered useful for base activity and off-base activity, the need of by-laws to govern the performance and perpetration of the Commission for more effective ministry was felt. The First Draft Copy was submitted and accepted by the Commission members. These will be printed in pamphlet form for distribution to those interested. In addition to the by-laws there will also be available mimeographed copies, in the form of questions and answers, of an outline of the activities of the Commission on Chaplains of the NAE, and its requirements as an endorsing agency.

The Executive Director visited ninety churches and travelled approximately 20,000 miles in interest of the Chaplaincy and service to military personnel, besides the endless correspondence which runs into hundreds of letters of inquiry, etc. The progress of the Commission on Chaplains includes increasing activity which makes it necessary for the Director to be ready in every emergency.

EVANGELICAL YOUTH

Evangelical Youth has one fundamental attitude toward American young people: the more we can do for them the better off we are.

The youth arm of NAE sought during 1955, with that in mind, to tie together youth executives from denominational and interdenominational organizations and to place every possible assistance in their hands.

Besides providing a year-round exchange center for methods, materials and ways-to-do-it, EY conducted clinics and workshops at the annual spring convention of NAE and gave attention to the task of collecting, evaluating and communicating to the Christian public the facts and needs concerning the plight of today's youth.

But despite its accomplishments EY is merely scratching the fringe of what ought to be done. Youth work of every conceivable type and caliber is on the rise throughout evangelical Christendom. Its leaders need (and are crying for) a common ground where they can share and study and evaluate for each other's benefit.

EY ought to be that middle ground. For that reason a self-study to determine ways and means for bringing it about took place this year. The results will shortly be announced.

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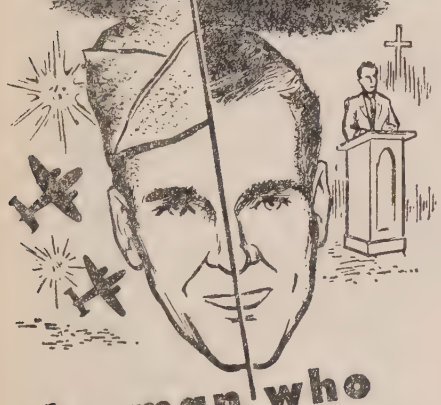

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the varied activities out of which they can shape the God honoring lives we want for them was never more needed than today.

That is the target for which Evangelical Youth marshals its energy.

SUNDAY SCHOOL

The greatest year of NSSA history has just closed. The look is for an even greater year in 1956.

The past year was singular in accomplishments. Two National Conventions in one year has seldom if ever been attempted by an organization. NSSA tried it and now people everywhere are asking for twin or even triple conventions annually. Although NSSA executives feel it is important to bring Sunday School leaders together from all directions to one area periodically, they have been impressed by the many expressions of appreciation and will no doubt consider twin conventions sometime in the future.

More people than ever before are going to Sunday school in practically every part of the United States. This is evident by a comparison of statistics.

Many denominations, heretofore only passively interested in the Sunday school, see for the first time in the Sunday school an agency for advancing their churches and the cause of Christ.

Several denominational Sunday school secretaries have stated their personal thanks to the Association for helping to awaken interest in the Sunday school within their denomination. These leaders agree that the need is overwhelming and that no denomination or church is going to do the job alone and that if evangelical Sunday schools did not learn to work together, the job would not be done. All rejoiced that there is increasing evidence of willingness to cooperate.

NSSA is a service angency for all evangelical Sunday schools. One service that has grown tremendously is the magazine, *Link*, for Sunday school teachers and leaders. Subscription in less than three months this year exceeds cumulative subscriptions for all twelve months of last year. Of special interest has been the series of articles on the Six-Point record system and the importance of records for success in Sunday school.

Thus far this year (1956) NSSA representatives have held or participated in Sunday school conventions or rallies in Arizona, California, Washington, Idaho, Montana, Illinois, West Virginia, and Ohio. West Virginia held its first NSSA sponsored Sunday School Rally in Beckley, February 3; Greater Cleveland, Ohio, organized a Sunday School Association on February 7. The temporary Cleveland committee chosen is actively engaged in getting Sunday school people to attend the NSSA workshop sessions at the coming NAE Convention, April 10-12. The Greater San Jose (Calif.) Sunday School Association was organized in January.

Chicago will be host city to the eleventh annual Sunday School Convention this coming October 10, 11 and 12. Anticipations both locally and nationally give every reason to believe this will be one of the largest gatherings of Sunday school leaders to be held in recent years.

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EDUCATION

Increasing interest in education on the part of evangelical Christians has brought the work of the Commission on Education into sharper focus during the past year. At the invitation of the Evangelical Foreign Missions Association (EFMA) the Commission sent two delegates to their fall conference at Winona Lake to aid in making a study of the training and education of missionaries. Both were requested to serve on a committee to investigate the development of summer courses for missionary candidates and for workers on furlough.

The Commission has served as a clearing house for inquiries regarding Christian colleges and Bible Schools, and as a liaison between the NAE and various conferences and movements in the educational world. The Chairman of the Commission participated in the 8th Annual Educational Conference of the Mid-West Association of Evangelical Schools held at Meade, Kansas, on November 27-29, and has acted as unofficial observer for the Commission at other meetings.

At the coming Convention specialized programs are being prepared for those interested in various educational levels. The National Association of Christian Schools will present an up-to-date report on the progress of the Christian school movement, followed by an address by Dr. Frank Gaebelein on "The Christian Idea of Education." The College Division will present a pilot study on the joint and cooperative effort of Christian Colleges in areas of finance and academic specialization. The Seminary Division will consider the program of accreditation for seminaries and the development of library facilities, with an expert panel on the latter question. The North American Association of Bible Institutes and Bible Colleges will hold its annual meeting, and will take up the educational development of Bible school and Bible colleges. A final public meeting of the entire Commission will feature a public address by Dr. V. Raymond Edman of Wheaton College on "Christian Education in Today's Changing Spiritual Climate."

CHRISTIAN SCHOOLS

The National Association of Christian Schools has recently published a Christian School Directory. In the past half dozen years about 500,000 pupils have been transferred from public to private schools. During these years the percentage of attendance of pupils in nonpublic schools as compared with public schools has increased from 10% to 13%. This implies that today 87% of American youth are in public schools. The past year recorded the greatest increase in school members. Over forty new schools joined the Association last year. The schools that have now affiliated with NACS total 144. These are located in thirty-two states of the Union and four foreign countries, totaling an enrollment of some 13,000 pupils. About one-fourth are in high schools and three-fourths are below high school level.

The Christian Teacher. This is a monthly publication of NACS. Its size has been doubled during the past year. The monthly mailing output is 2,700 copies. Regular subscription fee is $2. On a club basis, $1.00.

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The Teacher Agency activity is an outstanding service rendered by NACS. Since it is increasingly difficult to maintain a Christian testimony in the public schools, many Christians teaching in public schools are looking for positions in the Christian schools of NACS (elementary and high schools). As a result there is no teacher shortage in schools affiliated with NACS. As early as the first part of February of this year the Teacher Agency had already supplied the NACS schools and higher Christian institutions not affiliated with NACS with twenty-eight teacher candidates.

Promotional Activity. The income from the sale of promotional literature this past year totaled almost $2,000. During the year the Educational Director gave over 500 lectures. Most of the lectures were of the classroom variety. The classroom lectures consist of two thirty-lecture courses (Moral Discipline and Christian Teaching). Of late the teaching program has been stepped up to include not only evening classes for teachers and other interested persons but also day-time classes for local pastors.

PURCHASING

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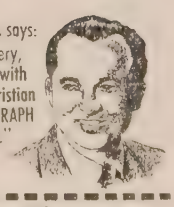

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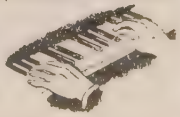

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homeland have benefited from its services. Savings of as much as $150,000 per year have resulted from its purchases.

The office, because of its location in the heart of the downtown business district of New York City, is strategically located—New York being the gateway to the world commerce and the hub of world markets. Purchasing, shipping and expediting of almost any product can be readily accomplished. Missionaries preparing for the field find it very convenient and profitable to submit their lists of equipment needs. Likewise, missionaries on the field constantly confer with the office regarding their needs. In fact, they have by correspondence instructed the office to purchase for them an automobile and have it available for them to pick up upon their arrival in New York on furlough, and thus proceed to their homes with their families and baggage.

Recently three missionaries unexpectedly received order to leave for their field. Arriving in New York, they had but a week in which to procure their equipment, have it export packed and delivered to the steamer. The office went into prompt action, and with God's help accomplished the seemingly impossible task, much to the delight and amazement of the missionaries.

In many instances, the office has been called upon to obtain visas, make hotel reservations, meet steamers, and even care for babies while the parents are attending to other matters. The office serves as business headquarters for missionaries going and coming, where mail and telegrams, etc. can be sent. In addition, it is equipped to issue traveler's checks, assist in banking or automobile insurance matters, and many other major and minor problems.

INTERNATIONAL RELATIONS

Since 1951 the offices of the NAE Commission on International Relations and the World Evangelical Fellowship (American section) have been maintained in Boston. On November 1, 1955 the maintenance of this office became the sole responsibility of World Evangelical Fellowship. (It also maintains an office and staff in London.)

The Commission provides a liaison between NAE and WEF in respect to all matters of mutual interest. It will be host to the third International Conference of WEF, which will be held at Providence-Barrington Bible College in Barrington, R. I. August 27-31. Delegates from more than a score of countries are expected.

The Commission, through the years, has encouraged cooperation between evangelical groups in overseas countries and has supplied supplementary help to its associated organizations in various projects, including Honolulu Christian College, the Union Seminary in Yeotmal, India and other similar institutions.

It has sent about 90,000 volumes abroad to build up the libraries of Christian schools on all levels of education. Speakers and the other personnel have been provided for critical situations at the request of overseas missions and churches. Fifteen young people have

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come to America for graduate work under its sponsorship and several have returned to their own countries to take positions of importance in the work of the churches.

Under the new arrangements all service requiring financial assistance has been taken over by WEF but the Commission will continue as the liaison body of NAE.

WORLD RELIEF

The year 1955 was a busy one for the World Relief Commission. Following are some of the outstanding accomplishments:

1. The integration of the World Relief Commission and Northwest Korean Relief was completed.

2. Two new processing centers were opened: one in Modesto, California, to replace the one formerly in Oakland, California; the other, in Nappanee, Indiana, opened for the convenience of our Christian friends in the central states who will no longer have to ship their clothing to New York or to California. Both of these Centers are operated by the Brethren Service Center, and an excellent job is being done in the processing and baling of our clothing.

3. Two new relief areas were opened up. In Haiti, where people are the victims of hurricanes, there was an urgent need for clothing and food. Through the cooperation of Pan American Airways, we were able to get a fast delivery on clothing and a very large purchase of especially prepared food was sent to the needy people of that area. In Formosa we had the opportunity to help and cooperate with the Oriental Crusades in getting food and clothing to the Aboriginal Tribes with whom James Dickson is working.

4. The Director of the World Relief Commission traveled 8,000 miles, covering thirteen states, giving up-to-date reports on World Relief needs and challenging our Christian friends to meet the tremendous task that is still ahead.

We of the World Relief Commission of the NAE are truly grateful that through the help of our many evangelical friends we have been able to meet the physical and spiritual needs of suffering people in the war-torn countries.

We are also thankful for our representatives and distributors who are consecrated Christians and are working with us in Korea, Formosa, Indo-China, Trans-Jordan and Germany.

EASTERN REGION

Undoubtedly the greatest accomplishment of the year in the East is the fact that Evangelicals of the Eastern Region now "exist" organizationally. Newest of the areas to organize, the New York, New Jersey, and Pennsylvania region came into being in 1955. A regional director in the person of Rev. A. S. Taylor, of Williamsport, Pa. was called in December. The program for the region is of necessity still in the "proposal" stage.

Rev. Russell Jones, Bloomfield, N.J., was elected first regional president and Rev. Howard I. Tucker, Pittsburgh, vice-president.

In two months of operation the Eastern Region has increased its monthly

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contribution to NAE more than double the monthly average for the previous year. So that the national organization will not suffer from the formation of the regional organization a goal of "triple income" has been set for 1956.

The new Regional Director has begun visiting pastors and churches to make NAE felt on a regional level. Several existing local ministerial groups have been visited, and a series of area rallies have been planned. A news sheet for Eastern Board members has been initiated under the title of *The Chatterboard* and one for regional churches and individual members named *Regional Roundup* is in prospect.

The sights of the Eastern Region have been drawn to the opportunity of supervising an industrial chaplaincy program in the heavily industrialized East. Service Men's work through the NAE Chaplaincy Commission is likewise on the roster for promotion in the Eastern Region.

CENTRAL REGION

The Central Regional Office was opened in Wichita, Kansas, on September 1, 1955, with Rev. Mahlon L. Macy as regional director. Mr. Macy moved from Portland, Oregon to assume the leadership of the region. The office had originally been planned for Newton, Kansas, but Providence made it clear that Wichita might be a more suitable location.

The first official meeting of the region was held October 4. This was a dinner meeting at which time the director was introduced and Rev. George L. Ford spoke concerning the scope of the NAE. A few weeks later, a public meeting was held at the First Nazarene Church with Dr. H. H. Savage as speaker. His topic was "Persecution in Colombia and Threats to Religious Liberties in America." The Central Region was happy to be host to the National Board of Administration of the NAE which met in Wichita in October.

Projects within the region have been limited during the past few months since it has been necessary to inform the people in the area of the work of NAE. One emphasis has been that of encouraging local ministers in cities to establish an evangelical ministers' fellowship. There are several such groups in Colorado, and a new fellowship is being organized in Topeka, Kansas. It is anticipated that the main task of the regional office during the next months will be that of bringing information of the work of the NAE to the people.

The finances of the region have caused some concern, but the Lord has been faithful and money has been coming in quite well. Much more regular support is needed if the outreach is to be maintained.

On February 16, 1956 the regional convention was held in Wichita, Kansas. Dr. Clyde W. Taylor was the main speaker for the day, and Rev. George L. Ford was present from the national office. At this convention Rev. C. Mervin Russell of McPherson, Kansas, was elected president of the region for the coming year. Other officers elected were Rev. Everett Black of Clearwater, Kansas, vice-president; Rev. Paul C. Samuelson of Wichita, secre-

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tary; and Mr. Earl Cox of Wichita, treasurer. The convention delegates also accepted a permanent constitution.

MIDWEST REGION

A year ago the outlook in the Midwest Region seemed bleak and, to some, even desperate. Then Rev. Charles J. Anderson of Kenosha Wisconsin, was secured as Regional Director. He immediately instituted a program of "consecrated austerity" which resulted in regional expenditures being brought within regional income, within six weeks. A portion of the region's financial obligation was raised by a special effort, and the remaining amount was bank-financed by eight board members: Rev. W. E. Wood (Assemblies of God), Racine, Wis.; Rev. A. D. Zahniser (Free Methodist), Evanston, Ill.; Dr. Arnold C. Schultz (American Baptist), Chicago; Rev. Harold J. DeVries (Evangelical Free Church), Winnetka, Ill.; Dr. Fred Thompson, Jr. (Disciples of Christ, Chicago; Dr. Louis Rawls (National Baptist), Chicago; Rev. A. Cabot Johnson (Evangelical Mission Covenant), Chicago; and Rev. Wm. C. Tapper (Baptist General Conference), Chicago. This was a classic example of interdenominational NAE faith and cooperation. Other Board members stimulated giving through their own churches and contacts and this loan is being paid off in regular monthly installments.

Although Midwest Region feels its primary task is representation of the national cause, "evangelical action on the local level" is also a very real thing. Chaplain Louis R. King serves as chaplain in Chicago's House of Correction, and is supported by designated funds. Chaplain Raymond Lilly, hospital chaplain, laid down his life for the Master late in 1955, being stricken while on a speaking engagement. His wife is striving to carry on in his place. The Evangelical Welfare Agency operating under a Midwest Region charter continues to do a magnificent job under the leadership of Dr. Harold L. Lundquist.

The Midwest Convention held at Moody Church in Chicago and reported in a previous issue of *Action* Magazine was the most encouraging of any held in the Region for many years, with representation from all parts of our three-and-a-half state area. At this convention Rev. Olaf M. Johnson, pastor of the Ebenezer Evangelical Free Church of Milwaukee, Wis. was elected as a new Board member and five members were reelected.

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At first Sandy was dubious. But when he saw pictures of the camp, tried on the new clothes and got letters from regular campers, he couldn't wait for camp to start.

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Regional Director Anderson has spoken in every state of the Region and continues to do "minute-man" service in defense of evangelical liberties in church, school and home. Plans are under way to free the Director from many of his office duties in order that he might spend more time on the field serving the churches and NAE's widespread constituency.

SOUTHWEST REGION

Some of the highlights of the past year in the Southwest Region have been a men's Fellowship Banquet held last spring and the Annual Regional Banquet this fall. The one featured the "layman of the year" and took special note of the importance of his work in the local church. The annual regional fellowship emphasized "the God of the impossible."

Some structural changes in Regional Board membership have been effected this year. Formerly a small Board met monthly. The Board has been considerably enlarged to include and represent all member denominations and local NAE chapters and will meet once a year, with an Executive Committee meeting each month.

A genuine interest has been shown in our efforts at the establishment of new local NAE organizations. There are good propects of a great increase this year. This "grass roots" movement is not only going to make the NAE witness more effective, but will also help solve the ever increasing financial problem by a substantial undergirding of the churches.

The visits of our national President, Dr. H. H. Savage and Secretary of Affairs in Washington, D.C., Dr. Clyde W. Taylor were much appreciated in our region. Both men were kept busy in speaking to ministers' fellowships and evening rallies. In most instances new territory was covered and many attended who were interested in NAE but who had not previously been members.

UPPER MIDWEST

Since the coming of Rev. Martin W. Cox to the Upper Midwest Region as director in early September the promotion and organization of local and district groups has been encouraged throughout the region. The following reports are indicative of progress being made:

Rapid City, South Dakota—Pastors from the Black Hills met in a restaurant here for a breakfast meeting in December. The meeting was representative of a number of denominations, with some twenty-five pastors attending. A Black Hills Association was organized with a committee of eight in charge.

Huron, South Dakota—The director met with the evangelical pastors at Huron where there is an active local Association. The group is representative of evangelical life in the community. Various cooperative projects are carried on.

Mankato, Minnesota—A group of evangelical pastors in and around Mankato asked the director to meet with them, give them information about the NAE and explain the possibilities of organization in that area. There was a fine response and an organizational meeting was scheduled.

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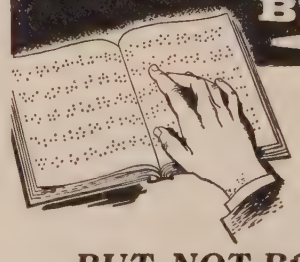

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St. Paul, Minnesota—An Evangelical Pastors' Fellowship is organized and operating successfully here. It is not officially NAE but is cooperating. Rev. Martin Cox and Rev. George Ford spoke at a breakfast meeting in September and excellent interest was shown.

Duluth, Minnesota—Evangelical pastors have a ministerial meeting which is cooperating with the NAE. Dr. Frederick C. Fowler is the leader and is giving excellent support to the work of the region as do many of the men in the Duluth area.

Superior, Wisconsin—An evangelical group of pastors are having regular meetings. The regional director visited some of them on the occasion of a meeting there.

Hayward, Wisconsin—A luncheon meeting was held with evangelicals attending from surrounding towns. Good interest was shown in forming an organization which would give them opportunity to work out some of their immediate problems.

Cavalier, North Dakota—A World Day of Prayer Rally was held with five churches cooperating: Lutheran, Baptist, Presbyterian, Methodist and Evangelical United Brethren. M. W. Cox was the guest speaker.

Minneapolis, Minnesota—A Minneapolis Association has been in operation for five or six years. Good success has been achieved in bringing together a large number of evangelicals for fellowship and service. This year the local committee has sixteen or seventeen denominations represented. Very fine cooperation is being given to the regional and national work.

Of course there are other groups of evangelicals working together over the region—Fargo-Moorhead, Jamestown, Detroit Lakes, Brainerd, Mountain Lake and others. Upper Midwest Region believes evangelical cooperation at the "grass roots" is of great importance.

* * * *

Readers Say

(Continued from page 4)

It would be enlightening to make a close comparison of the curriculum in the Bible colleges with that in the graduate seminaries and see which are really "preacher trade schools," and which are offering a basic education that would enable student preachers to understand the real religious needs of the people and properly supply them. One might profitably compare the records of Bible college graduates and the graduates of liberal arts colleges when they study side by side in the graduate seminaries. William Lyon Phelps once said that a knowledge of the Bible without a college education is better than a college education without a knowledge of the Bible. I am disposed to agree with that statement, especially as it applies to the training of a preacher.

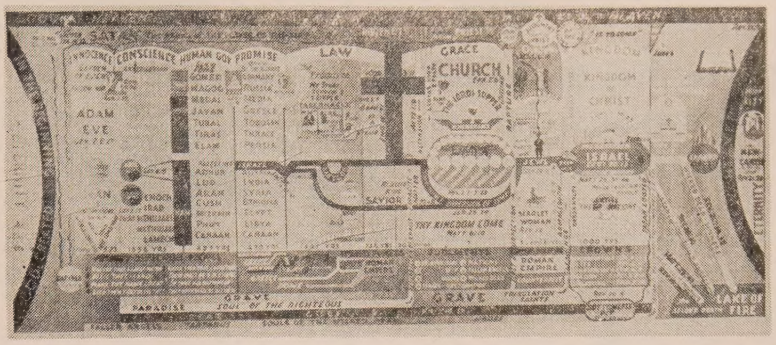
The principal differences between Bible colleges and those schools accredited by the regional associations are in matters of physical equipment, financial endowment and in the subjects emphasized. The accredited schools teach more laboratory sciences and less Bible. The seminaries approved by Mr. Smith's Board of Higher Education emphasize courses in professional methods, while the preacher's knowledge and understanding of the Bible is the major emphasis in the Bible college.

Undergraduate training in any other professional field is specialized in courses appropriate to that vocation and is not forced into the pattern of a general liberal arts course. Does not ministerial training deserve the same right to specialize as medicine and engineering?

Any student has the good American right to choose the college which meets his need, whether it is new or old, small or large, rich or poor, accredited or not; and schools are entitled to exist without being under the

GOD'S PROPHETIC PLAN

By George Derr Beckwith, Ph. B., Litt. D.



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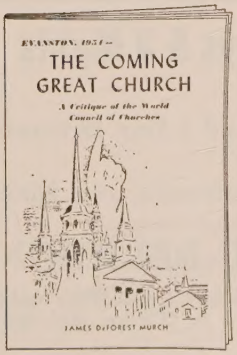

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control of other schools, particularly of those with a different purpose.

Mr. Smith and his associates now cry for state protection for their seminaries against the "competition" of newer Bible colleges. while he admits that institutions he now endorses were once of the same character as these schools.

It was the unfaithfulness of these older schools to their original purpose which has brought about the competition they now fear. Our newer Bible colleges have been established because older church schools were not preparing a ministry adequate either in faith or in numbers. Students, in increasing numbers, have responded to the positive faith and challenge to service offered by the Bible colleges.

I am confident that free Americans will see through the specious reasoning behind Mr. Smith's appeal for bureaucratic control of ministerial training schools which amounts to a denial of academic freedom.

SETH WILSON

Joplin, Mo.

Immigration Again

To the Editor:

In contrast to the attack on *Action* magazine at the close of Sverre Torgerson's "Say" (Feb. 1st issue) I find its editorials and articles very level headed, enlightening and realistic.

Our immigration laws and regulations can hardly be expected to work absolute justice to every individual, but as near justice as possible to the greatest number. Should we ask our government to throw wide open our USA to all the "homeless and needy," throughout the world?

An article in the *Converted Catholic* by its editor M. M. Montano titled "Shadow over the Capitol," should be read by every loyal American. Here are some quotes: "To increase her numbers, prestige and influence in the USA the Roman Church is bending every effort to gain entrance for Catholic immigrants from all parts of the world. In this she has contrived to win the cooperation of American Consular offices and immigration officials who have frequently offered Catholics greater assistance and facilities than they grant Protestants. There are two reasons for this: Protestant neglect and indifference and Catholic determination and zeal." Just how well the Roman Church is succeeding is indicated by the high percentage of Catholic immigrants entering the USA.

Last April Rep. Walter was quoted as having information that criminals were being freed from Italian jails on condition they would emigrate to the USA. The Italian government in an apparent gesture of defiance and deceit stood ready ao provide them with proper records to enable them to qualify under the strict provisions of our immigration laws.

Under the 83rd congress alone, 71 separate bills, each favoring from one to five persons were introduced for the naturalization of some 150 nuns, who had come to this country from Italy on six month visitors' permits and had broken the law by refusing to leave when their visas expired. The Roman Church ordered them to enter on a temporary basis to sidestep the immigration quota, then urged prominent bishops to pressure their congressmen into passing individual bills allowing them to remain and become citizens.

An American Catholic priest, Msgr. Ligutti, with a burden to make America Catholic, traveled through southern Italy choosing seventy-five good wives and their families to emigrate to South Carolina. Says he: "I want healthy Italian wives to increase the number of Catholics in that area."

The inscription on the Statue of Liberty quoted by Mr. Torgerson gets the following striking comment: "These words must strike a jarring note to any American who wants the best for his country and wishes to preserve her priceless but perishable heritage from the ravages of the indigent, the idolent, the criminal, and the Catholic. What America became through Protestant influence and what she could become if Roman Catholic immigrants by superior numbers and inferior quality gain control of the nation should be the concern of all."

I believe our immigration laws need strengthening and better enforcement rather than liberalizing in spite of both Truman's and Eisenhower's opinions, which no doubt were and are unduly influenced by their concern for Romanist votes. One would wish that some of our supposedly Protestant statesmen had a little more courage, backbone and vision to stand up for the American way of life.

CARL J. NELSON

Turlock, Calif.

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1

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2

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3

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4

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5

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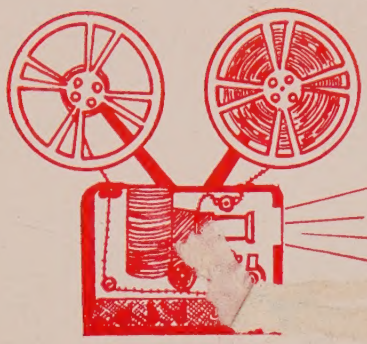

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